P: 1. 7.

THE HISTORIE OF THE Perfect-Cursed. Blessed MAN:

Setting forth

Mans { Excellency / Miserie / Felicitie } by his { Generation, / Degeneration, / Regeneration.

By I. F. Master of Arts, Preacher of Gods word, and Rector of *Wilbie* in *Suff.*

Bernardus in Meditat.

Anima insignita Dei imagine; decorata similitudine; desponsata fide; dotata Spiritu; redempta sanguine; hæres bonitatis; capax beatitudinis; deputata cum Angelis.

LONDON,
Printed for *Nathanael Fozbrook*, and are to be sold at his shop in *Popes-head-alley* neere to *Lombardstreet*. 1629.

P: 1.
K. 2

Formæ naturâ, lue morum, morte ſubactâ,
Almus eram, ater eo, mox tamen albus ero.

All-ſpotleſs fair I formed was, But am by Sin deform'd;
Yet truſt ere long by Death to paſs, To glorious life conform'd.

ERRATA

ARe not many, and yet fewer in some Copies then in other: for as they were spyed in the Presse, they were amended in the remaining Copies. Let those that are found, be thus amended.

In the Epistle Dedic. read (like fleſh-flyes.

In the Epist. to the Reader { *p.* 5. *l. antepenult.* excellency and goodnes. / *p.* 13. *l.* 2. cals for more wrath.

In the Booke. { *p.* 28. *l. the last.* were all destroy'd. / *p.* 41. *l.* 25. threw them headlong instantly.

There are some other, but they are so sleighty, as the Reader cannot but amend them in the reading.

Triumphans.

Ens, tumidus, tenuis; fulsi, cecidi, resilivi;
Dives, inops, ingens; sorte, dolore, fide.

As Man, aſpiring, penitent;
I ſtood, I fell, I riſ';
Moſt rich, moſt poore, moſt eminent;
In ſtate, through woe, to Bliſs.

TO THE RIGHT WORshipfull Sir *Anthony Wingfeld* Knight Baronet, the prime Heir of that Right-Noble, Generous, and Renowned Familie of the prime Houſe of the *Wingfelds*, the growth and increaſe of Grace and Honour here, and the fruition of Glorie and Happineſs hereafter.

SIR:

AS you take-notice of this happineſs and bleſsing of God upon you to bee the Heir of this great & worthie Family; ſo take-notice alſo (I beſeech you) of the true cauſe of that worth and greatneſs of your *Anceſtors*, and imitate them ther-in: and then, inheriting their worth, together with their wealth, you ſhall alſo moſt undoubtedly enrich your ſelfe with the obſequious attendance and hearty affection of your native Countrimen; and ſo grow in Grace and Favour with God and Man.

Your Noble *Progenitours* have bin famous for their Pietie to God; for they were alwaies noted to be zealous in *Religion*. They have bin renowned for their Loialtie to their *Soveraigne*, for they were alwaies of great and high Commiſsion, many of them being *ex intimis Regum Conſiliis*. They have alwaies bin much honoured of their *Country*, for their great care of the Publique Good and Welfare therof: which, as occaſions required, they did manifeſt, ſometimes by their *Valour*, thogh it were to hazard the loſs of Life or Living: ſometimes by their *Wiſdome* and *Integrity*; in ſo much that weighty cauſes in difference have bin by the Parties conſent referred to their ſole Arbitration: ſometimes by their *Lenity*, for this was their anciẽt Motto, & revived by the laſt of your name, *Poſſe, & nolle, Nobile*: and alwayes by their great *Hoſpitalitie*, upon which

to

to their great Renowne and Glory, they yearly ſpent the greateſt part of their Revenues.

All theſe, with many ſuch, lived together with your *Predeceſſors*, & whiles they lived, were the Life of their *fame* & *worth*. And, let me tell you Sir, there is an expectation (the tedious Monthes of your Minoritie being worn-out) of their reviving, and, together with your Perſon, of their keeping reſidence in ſome or other of your Manſions. God enable you with ſuch a competency of Gifts and Graces as you may ſatisfie expectation.

I ſpeake not thus out of doubtfull fear, but in officious love: for ſince it pleaſed the *Divine Providence* when you were baptized to uſe the hand of my Miniſtery for the receiving of you into the *Church*: (I living then in your worthy Fathers houſe, who never entertained any other

Chaplain, but mine unworthy ſelfe) and ſith I live ſtill *in ſtatu quo*, as your Father placed me; me thinks the ſame *Providence* leads me by the hand to doe ſome ſervice for you, now when his *Majeſty the King* ſends you ſo timely into the Common-wealth, by gracing you *Honoris onere*, with the dignity of *Knight-Baronet*, and by truſting you *Onoris honore*, with the command of ſome of his *Forces* for the Countries defence.

My prayer is that you may walk worthy of the ſeverall *Callings* wher-unto you are called: and my deſire is to doe ſomething for you to further you therein. For which purpoſe I have preſumed to preſent you with this *Hiſtory*, though weakly contrived, yet ſtrongly warranted: for it hath the undoubted truth of God for its authority. VVher-in I endevour to let you ſee your ſelfe in your triple eſtate: for it doth

not

not *prædicare de uno Homine in ſpecie individuo*, but *de ſingulis Hominibus in toto genere Humano*: and is verified particularly in everie One, being *curſed* or *bleſſed* in their imitation of it.

It will advertiſe you to take-heed, that you give no way to *Naturall Inclinations*, but as you finde them renued by *Grace*: and to ſtop your ears againſt the buzzings of fawning *Sycophants*, which (life fleſh-flies that corrupt ſweet ointments) alwaies breathe infection: and ſerpent-like never inſinuate but for ſecret miſchievous ends. *God* give you the Spirit of *Wiſdome* to diſcern, and the Grace of *Zeale* to deteſt, *illud peßimum hominum genus*.

In a word, it will (I hope) helpe to direct you, how to recover the perfection of pure *Nature*; how to get-out of the miſerie of corrupt Nature; and how to attaine to the fruition of that ſuper-naturall Felicitie

citie that the world cannot apprehend.

Many Tractates, I confeſs, you may finde tending to theſe ends; but all that I have ſeene, are meerly indicative; teaching onlie by inſtruction; wher-as this is exemplarie, and teacheth by demonſtration: and therefore though they may be more punctuall and pithie, yet I am ſure this is more plaine, I truſt not unpleaſant. God give grace to make them all profitable.

If this ſhall further you but one ſtep towards any of thoſe ends, either for your *mortification* or *vivification*, (a double work, but muſt be ſinglie performed by you, and by all that intend to ſave their ſoules) I ſhall rejoice in my paines; and you, I truſt, be encouraged *to preſs-on towards the mark ſet-before you, for the price of the high calling of God in Chriſt Jeſus.*

This is the maine thing that you have to doe in this world: without which you ſhall

ſhall neuer here deſerue the *Happineſs* you have, nor ever hereafter attaine to the *Happineſſe* you deſire. Your *Riches*, *Honour*, the *Favour* of this VVorld, theſe were the deſert of your *Anceſtours*, which outlived their Perſons, and are now caſt upon you their undoubted *Heir* to make you worldly happy. But it is *Religion*, and the love and practiſe of *Religion* onely in the exerciſe of vertuous, and pious actions that can bring you to deſerve this temporall Happineſs, and aſſure you to enherite that which is immortall.

Thus commending theſe broken lines to your acceptance, and your ſelfe to the Grace in Chriſt Ieſus; I humbly take my leave, and reſt

Your Worſhips

truly devoted,

IOSEPH FLETCHER.

TO THE LEARNED AND IVDICIOVS READERS.

NOt that I deſire ſuch Readers only, doe I prefix this Epiſtle; but only to deſire, if any ſuch ſhall vouchſafe to reade this poore Labor, that they would alſo vouchſafe to make a favourable conſtruction of what they reade: and to take-notice that I doe not hold, that all the ther-in mentioned Decrees, Conſultations, Iudgements, *&c. were juſt ſo* in actu, *as they are ther-in ſet-down; or as the tenour of the Story may ſeeme to import. For I have learned another leſſon, which I deſire thoſe that have not, to learne, and beleeve with me.*

For mine owne part, I know and beleeve that all things whatſoever that either have bin, are, or ſhall be, ſo far as they have reference unto God, *the* Primus Motor, *originall* Author, *and principall* Actor *of them; of whom, through whom, and for whom, they have and receive their being and motion: (all ſecondary cauſes being contained*

within the sphere of their first cause; I believe, I say) that being thus considered in God, *they have neither* prius *nor* posterius; *first nor last: because God is* Alpha *and* Omega, *both first and last: the first of* Causes, *the last of* Ends, *that is, all in all: they being in Him* semel & simul, *as one individuall substance, or continued motion; He being in Him-selfe,* Ens cujus centrum est ubiq; & cujus circumferentia nullibi: *so that nothing can be besides Him, He being of Himselfe every way* infinite.

Vpon this ground all Gods Purposes, Motions, Actions, (*whether in respect of the Creature, necessary or contingent;*) *as also the subject wheron Hee workes, yea and likewise the instrumentall Causes whereby He workes, are all present unto Him: because He beholdeth all things,* uno & eodem intuitu, *at one instant; there being no difference to Him at all betwixt things past, and present, and to come: these being meerly and onely the distinctions of time. But* GOD *who is* Light, *and dwelleth in light;* which was, and which is, and which is to come; the same yesterday and to day, *and the same for ever; needeth not the distinctions of Time for the resolution and execution of his* Decrees *and* Actions.

All things then being in God, God *in Himselfe is to be considered as a most rich, beautifull, and glorious* Treasurie, *of such transcendent, superexcellent, and incomprehensible* Nature, Majesty, & Order, *as that not any Creature*

in

in Heaven or Earth is able to conceive how any one thing in Him is either decreed, promoted, or acted, ſimply, truly, and as it is indeed: for Creatures *are circumſcribed in all their faculties and powers, and cannot goe beyond their extent.*

For us then poſitively to deſcribe, define, or determine any thing of Gods Decrees, Conſultations, *and* Actions (*I meane* ad intus;) *or of his order of doing them, as, that firſt He did that, afterwards this, and laſt of all thus, it is* Satanicall *pride, and arrogant preſumption: ſo inſearchable is his Wiſedome, and his Waies paſt finding out.*

Yet again the ſame inſearchable things of God, being conſidered quoad nos, *and referred to their viſible and apprehenſible* Cauſes, Ends, Objects, *and* Effects; *ſo they admit of* prius *and* poſterius, *and may be ſaid to bee firſt or ſecond according to the ſetled order of* Nature, Time, *or* Being. *And upon this ground we may look upon the Actions of God, as iſſuing or proceeding from Him in a moſt perfect, comely, and beautifull* order *and* ſucceſſion, *whereby Hee manifeſteth his owne glory, and advanceth the good of his Creatures. And yet this acceptation, diſtinction, or interpretation of Gods doings ariſeth from our owne weak capacities and apprehenſions, and not from the things of* God *them-ſelves: for as we conceive and underſtand them to be, or have beene done, ſo doe wee judge of them, and no otherwiſe.*

Now, for that we are weake to conceive, and understand aright the wonderfull things of God (*as indeed the leaſt worke of his is wonderfull in it ſelfe, and infinitely ſurpaſſeth our imagination,*) God *therefore in mercy affords us many helpes to further us therein*; per corporalia ſpiritualia docens; & per viſibilia inviſibilia demonſtrans, *and ſo ſpeaketh to us of his owne immenſe and incomprehenſible* Reſolutions *and* Actions, *in phraſes and tearms ſutable and agreeable to our owne weake capacities. Not for that we are to conceive it to be juſt ſo, and ſo with the Lord concerning that thing of which Hee ſpeaketh, and no otherwiſe; but for that otherwiſe than ſo or ſo as He ſpeaketh, wee cannot poſsibly conceive it to bee. He ſtoopeth to our infirmitie, and ſpeaketh to us concerning* Him-ſelfe *in our own dialect, and giveth us leave to ſpeak of Him and his Actions, as wee doe of our ſelves and our owne.*

And becauſe we alwaies contrive and frame to our ſelves a methodicall order of what we doe before it bee done; and cannot attaine to the conſummation of our ends, but by ſome orderly proceedings; as by intentions, meditations, conſultations, endevours, executions, *and the like: ſo likewiſe we (meaſuring the great works of* God *by the ſame compaſs we doe our owne) doe conceive them to be begun and effected by ſuch like paſſages and progreſsions as our own are; as by* decrees, conſultations, reſolutions,

or ſome meanes or other to ripen and bring them to their productions.

And thus it is that wee dare take-upon us to ſpeake of Gods great workes of wonder: as (not to name any other) of theſe, of Mans Creation, and Redemption, both which we conceive to be on this manner:

Firſt touching Mans Creation; we conceive that God moved with zeale of propagating his own glory, did take in hand, even out of Nothing to frame and create Man, as a fit matter or ſubject, where on to ſtamp and ſet the likeneſs of his owne Image, that ſo Hee might communicate his owne everlaſting Goodneſs to a Creature ſo qualified and endowed. Which Creature notwithſtanding ſo formed and enabled, is not, nor cannot be equall to his Creator in the excellencie of Goodneſs or power of Perſeverance: though for qualitie He partake of his Creators Goodneſs, and for form He be made in his Creators Image.

And for this we conceive a double reaſon; the one from God, the other from Man: from God, becauſe He is (notwithſtanding this his work of Creation, that is, of bringing another thing beſides Himſelfe into Eſſe, and ſo into open view, yet we ſay, He is) ſtill infinite, and ſo no whit leſſened, or any way impayred, either in quality of Eſſence, or in ability of perpetuity. For all excellency or goodneſs is fontally in Him; and what excellency or goodneſs ſoever is in any Creature, it is but guttula illius formoſitatis,

bonitatis, ſuavitatis quæ eſt in Creatore: *which, being ſevered from God, doth ther-upon inſtantly periſh, & turne to nothing. And therfore Man no longer bears the perfect qualitie of his Creators* Image, *than that Hee continues in Him good, and conſtantly the ſame Hee was, according to that ſtamp and tincture which Hee received from God in his Creation. So that Mans perfection is not ſo excellent as his Makers, no nor any whit equivalent ther-unto; becauſe perfection in Man is but as a beame of glorie iſſuing from* God *the fountain of glory: wheras in* God *it is originally eſſentiall, and everlaſtingly infinite.*

Again Man *is not ſo excellent as his* Maker; *for wee muſt conſider his originall matter, wher-on He was made; which was* Nothing: *now this* Nothing, *by the operative Goodneſs of* God, *was made* ſomething, *and this* ſomething *was made* Man *bearing the ſtamp of his Creators goodneſs. Yet this goodnes in Man, though derived from the unchangeable goodneſs of God, was not otherwiſe than changeably good: becauſe it was now ſeated or inherent in a diſſoluble ſubject of a changeable diſpoſition, able to ſtand in, or fall from its goodnes, as it-ſelfe ſhould reſolve.*

Now, I ſay, the receptivitie of created matter affords no room for unchangeable goodnes. *As it ſtood with Gods goodnes to make Man good, yea and very good: ſo it ſtood with the nature of Mans eſſence, being a made matter, not to be capable of unchangeable goodnes. For unchangeable-*

neſs

neſs and immutability in goodneſs is proper onely to Omnipotency, *or the* creating Power, *becauſe that onely hath ſubſiſtence in it ſelfe; which ſubſiſtence in it ſelfe is that onely which gives life and being to unchangeablneſs. Nor againe can the thing created comprehend the Creators goodneſs, becauſe that is finite, this infinite: and it is a certaine rule,* Minus non habet in ſe majus, *and therefore Man cannot comprehend his Makers goodneſs. Which if we ſhould fondly imagine, that* God, *if Hee had pleaſed, might have made Man abſolutely and conſtantly good like Him-ſelfe, no way liable to change or alteration: then we muſt alſo imagine that* Man *ſhould have bin more than made in the* image *of* God, *or after his likeneſs; for then hee ſhould have bin all one with his Creatour, both in* Eſſence *and* qualitie: *for there is leſs difference betwixt the Eſſence of God, and unchangeable goodneſs, than betwixt* fire, *and the heat thereof; or the* Sunne *and the light thereof, though the one really and inſeparably expreſs the other. For ſet any ſubject in ſuch an equall diſtance to the fire, as that it ſhall receive the heat thereof, and yet not be enflamed therewith: or conveigh the light of the Sunne by a reflecting object to enlighten a darke body; yet that heat, or this light thus divided from their proper ſeats and ſubjects, is neither the heat of the fire, nor yet the light of the Sun: their ſubjects being hot, or light,* remiſſis gradibus, *perhaps that but warme, it may be this*

but

but dim. Whereas the true heat of the fire in its proper nature and quality doth alwaies burne and consume; and the true light in the body of the Sun doth alwaies dazle and confound the sense of all humane sight to behold it. And yet it must be confessed that that heat, being but warm; and this light, being but dim, did both of them come originally the one from the very fire, the other from the very Sun.

So likewise, touching the Goodness that is in Man, though it came originally from the unchangeable Goodness that is in God, yet being now seated or inherent in a created substance (whose continent is infinitly less than the originall of the thing infused) it is no more of that unchangeable condition which is in God, than either the forementioned heat or light can truly and properly be said to be either Sun or fire.

But here I know some object the condition of the blessed Angels, saying, that sith they kept their first station and perfection, and never lost that goodness and holiness they were created in, therfore their goodness is unchangeable: to which I answer, it followes no more, that because they have not fallen from their goodness, that therefore their goodness is unchangeable; then because a cleare Cristall glass is not yet broken, or a faire timber-house is not yet burnt, that the one is not brickle, nor the other combustible. Though we grant that the blessed Angels neither ever did, nor ever shall fall from their goodness; yet we must know it

was

was in their nature to have fallen as well as the Angels that did fall, (who as some are bold to affirm, were not inferiour, but more excellent in glory than the constant Angels.) But these good Angels have resisted all inducements and allurements to procure their change: and happily by their resistance are now so confirmed in their goodness, (or else by some other than by an infused or created power, are now so upholden and enabled) that they shall never fall: the Providence of God over them enabling them to stand.

But to returne to the goodness in Man: let us know it was changeable; that is, might continue, or vanish, even as him-selfe would: as that warm heat or dim light might last, or be extinct, as their subjects were kept to, or removed frō their originall causes. So whiles Man kept that state & disposition that God created him in, so long he continued cō-stant & perfectly such as he was created: but going about to alter or ad any thing to his state & being; (which by Satans procurement he did) he ther-upon did alter his qualitie and condition: the image of God in him after which he was made, to wit, in his Naturall & Personall Essence, remaining what it was, but the likenes or similitude of God in that image, being altogether depraved and spoiled in the beautifull form & qualities ther-of: his Good, being turned into Ill; his Knowledge, into Ignorance; his Holines, into Pollution; his Domination, into Subjectiō; his Glory, into Shame; his Life, into Death; and all his Felicity into extreme Misery.

Now this change was simply Mans owne act, and no way imputable to his Creatour: *for* God *had made Him such, as (if Hee had would) Hee might as well have stood stedfast in his perfection and integritie, as thus to have fallen into this state of corruption and iniquitie. But He lost that heat of Life, which hee had received from the all-quickning fire of Gods breath: Hee put-out that light of Grace which reflected upon him, from the all-enlightning Sun-shine of Gods Love: and all because hee tooke-upon him-selfe (contrarie to Gods will) to alter his state and being from that, which God had set him in. This extinguishment came from him-selfe, and not from the will of* God. God *had indeed given him freedome of* Will, *but hee used it* in pejorem partem, *to his owne destruction: not for that* God *had made him for that end to destroy him; but for that he used not his freedome to stand and continue in that state of holy Life, and light of Grace which Hee might have stood and continued-in, if him-selfe had would.*

And thus He made, not Him-selfe *onely, but all his* Posteritie *subject to Death and Damnation. For as by his Creation He had received Life and Grace from* God, *not for him-self only, but for all that should come of him: so likewise by his transgression he made all his whole Posterity liable to Gods wrath, as well as himselfe: so that all were alike changed with him into the same state of* corruption, *and all were fallen alike with Him into the same pit of* perdition.

tion. *There being no difference nor degrees at all, as if his Poſteritie were ſome of them leſs, ſome more or deeper plunged ther-in than other. For the ſame Death that by Sin entred upon the firſt Offender, I ſay the ſame Death, both in meaſure and degree, went-over all Mankinde alike: becauſe* all *had in* Adam *alike offended,* all *were alike deprived of the Glory of God. Thus all* Mankinde *was by Creation* perfect, *by Sinne* corrupted, *and by the guilt of Sinne* accurſed.

Now then for Mans Redemption, *as God at firſt conſulted with Him-ſelfe how and after what manner Hee might make Man, and at laſt reſolved to make Him in his owne* Image, *after his* likeneſs: *ſo here againe finding Man to be thus fallen from that happy ſtate into this wofull plight, ſurely much more did Hee now conſult with Him-ſelfe, how, and by what meanes Hee might ſet Man on his feet againe, and ſo reſtore Him and his whole Race into their former ſtate and happy being. This being a work (if we may compare Gods workes one with another) of greater glorie, difficultie, and labour* (humano more loquor) *than that of Creation.*

Which Conſultation I mention not here, for that I imagine that God *did not thinke nor provide for Mans* Redemption *before He was fallen: for (I beleeve) as Gods all-ſeeing eye did fore-ſee the* fall; *ſo his inſearchable* Wiſedome *did provide for the ſame, even from all* eternitie.

Yet seeing I have taken-in hand to speake of this Consultation, it falleth best into our order and method to speake of it here in this place.

Here then to expresse and set-forth this wonderfull work of God for the Redemption of Mankinde, wee imagine him first to be moved ther-to by his Compassion or Pitie; his Pitie to stir-up his Mercy; his Mercy for Truth and Iustice sake to submit her selfe to his Wrath; his Wrath to be asswaged by his Peace: and so one Grace to advise & deale with another, till at last they sweetly agree, and joyne all in one, how to perfect and effect a worke for the deliverance of all Man-kinde out of its misery. Which work was put upon Christ, the anointed Messias, who chearfully undertooke it, and for his part effectually performed it.

And as many of all Man-kinde as (according to Gods purpose) doe receive this blessed and gratious Mediatour, apprehending Him by Faith, cleaving unto Him by Hope, & giving obedience unto Him through Charity, so many are freed from their thraldome and miserie, & are restored to the inheritance and participation of life and felicity.

Those againe that either carelesly neglect, or wilfully reject this great love of God in Christ, they not only still remaine over-whelmed in the same pit of perdition into which they were plunged by the sin of the first Father; but they also provoke God againe unto further wrath, for so lightly respecting his love, and casting his Mercy behinde them.

them. For Grace not offered will it-ſelfe plead mercy for the offender; but offered & contemned, juſtly cals for more wrath, and ſeverity of puniſhment. But for thoſe that thirſt for deliverance, and embrace that meanes which is offered to them in Chriſt Ieſus, they are borne-anew; they are inſpired with good Graces; they are freely juſtified; ſanctified; and aſſured of Salvation: and ſhall at laſt attaine eternall Happineſs.

Now for the further divulging of this happy meanes to the encreaſe of Gods glorie; as alſo for the better winning and alluring of moe to embrace the ſame for the ſaving of their Soules, did I take-in-hand to compoſe this Subject into a Hiſtorie, and to ſet it out in a familiar verſe, that ſo the yonger (who are more ready to reade Poetry than Proſe) may, (as in a Mappe, or Glaſs) behold one perſonating them-ſelves, and chalking out the way, or treading as it were thoſe very ſteps whereby them-ſelves have departed from that Excellency and Perfection they were created-in, and runne headlong into moſt curſed miſerie, and thraldome: and yet againe how by new means offered, and by circumſpect walking therein, they may come to the fruition of eternall Life, and Felicitie.

Theſe together are the ſcope of my intendment; which, if in any meaſure I ſhall further and promote, I truſt it ſhall repent neither mee to have ſpent ſome houres

ſtollen from my ordinary ſtudies for the worke of the Miniſterie in my Paſtorall charge, upon this kinde of writing; nor any other of their paines in reading; but ſhall occaſion us all more ſeriouſly to praiſe the Lord: for whoſe ſake I deſire to become all unto all, to winne ſome.

TO

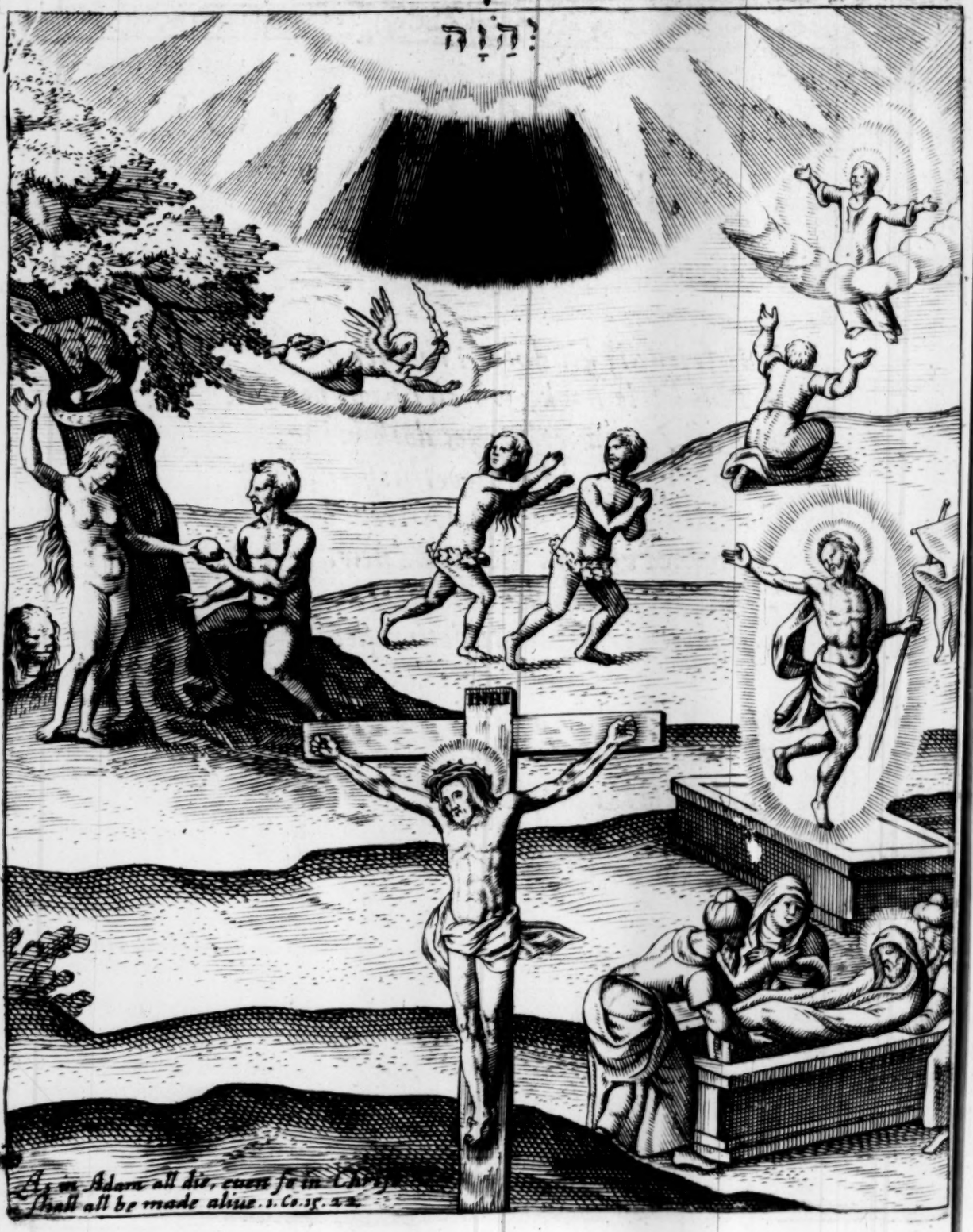
TO THE COVRTEOVS READER.

Kinde Friend:

IN friendly kindneſs I thee ſend
This little Book, which I have penn'd.
A Book? unworthy: yet doth bring,
Of what is penn'd the worthieſt thing.
Thy Life, *or* Death, *it doth thee ſhew,*
In matter *old; in* methode *new.*
The matter *then doe not reject,*
Sith Life *or* Death *it doth reflect.*
And if the methode *thee diſtaſt,*
My good-will for amends thou haſt.
Yet reade it not for ought that's mine;
But 'cauſe the ſubject is divine.

Stirpe

Stirpe ſacrâ, morſu ſcelerato, ſanguine Divo,
Integer, infœlix, & benedictus Homo.



THE PERFECT-CVRSED-BLESSED MAN.

The Argument.

In h's form, in h's fault, through Christs peace-making blood,
Man's Perfect, Curſed, and again made Good.

The Argument enlarged.

WHen-as by curſed *Diſobedience*
Man firſt did fall from perfect *Innocence*,
He purchas'd to Him-ſelfe, and his whole Race
The *gain* of endleſs *Pain*, the *loſs* of *Grace*.
Heav'n, Hell, Earth, Sea, Wife, Children, all maintain
His wofull gain of Loſs, his ſenſe of Pain.
Whoſe curſed ſtate by bleſſed *Conſultation*
Is bleſſed made through perfect *Conſolation*.
So loſs of Pain at laſt he findes in this,
That *Life* muſt die, that *Death* may bring him *Bliſs*.

The Authors Preamble upon it.

THou *Infinite!* that canſt in every place
Breathe into poor, yea dead Soules Life, and Grace;
And them indow with rich gifts from thy treaſure:
O powre into my barren heart ſuch meaſure
Of wiſdome, knowledge, truth, humility,
Faith, holineſſe, grace, and ability,
That I may, after ſerious meditation,
Commend unto the world a true relation,
How thou didſt frame Man in his excellence
A curious Modell of thy glorious Eſſence.
How Him again, having Him-ſelfe defac'd,
Thou didſt vouchſafe thy *Son* ſhould be abaſ'd
By humane Life, by Death, by h's *unknown Paſsion*,
To re-inveſt in Grace, and glorious ſtation.
A work of no leſs wonderment, I ween,
Than that which was in his Creation ſeen.
Both infinite in Goodneſs, Love, and Glory;
Not what, but that they are ſhall be my ſtory.
In which diſcourſe I ſhun induſtriouſly
All idle verniſh of quaint *Poëtrie*,
"In ſpeaking of Gods ſimple *veritie*,
"Naught more beſeems than true *ſimplicitie*.
Then what I know of his all-knowing worth,
With ſingle heart, I ſimply thus ſet-forth.

The

THE

PERFECT MAN,

Setting-forth

MANS EXCELLENCIE

By His

GENERATION.

Dum ſtetit innocuus, ſtetit Omnipotentis Imago
Viva Dei, primâ ſorte ſtatutus Homo.

MANS EXCELLENCIE BY HIS GENERATION.

The Argument.

Whiles Man, once plac'd in Innocence, ſo ſtood;
He bare the ſtamp of all th' All-Mighties Good.

AND this I know, and firmly doe beleeve,
That by his *Word*, who made both *morn* & *eeve*;
The ſpangled Heav'ns with Lights the great'ſt & leaſt;
The *Ayre*, *Sea*, *Earth*, peopled with fowle, fiſh, beaſt;
Man and his wife 'bove earthly creatures bleſt;
Six daies for work, the *Sev'nth* for holy reſt:
That *He*, I ſay, which thus did ordinate
All things of Nought, and reall them create,
Muſt needs be *God*; a Spirit all-ſufficient;
All-knowing; all-procuring; all-efficient;
Vp-holding all things by his *Word* and *Will*;
Before, and after Time enduring ſtill;
Not ſubject unto *change*, all *chance* diſpoſing;
Maintaining *Truth*, and *Errours* all oppoſing;

The Creation of Man by God, who is a Spirit Omnipotent.

Rewarding *right*; Avenger of all *wrong*;
Moſt wiſe; moſt juſt; moſt good; to whom belong
Theſe and all Attributes of good pretence,
As well in abſtract, as in concreet ſenſe.
As good as *Goodneſs*; as juſt as *Iuſtice*:
So *Infinite* in all, as that He is
As able to reduce, as earſt to frame
All reall things into the ſtate, and name
Of *Nothing*; late their prime originall:
So great *He was, He is*, and *ever ſhall*.
To us made knowne by th'Perſ'nall *Trinitie*,
Of *Father, Son*, and *Spirit* of Vnitie.
This infinite *Creator*, this was *He*,
Mans perfection being made That made, and placed Man in that degree,
That he did ſhine with perfect glorie dight;
Having no ſpot in his Creators ſight:
Framed of earthly mould, a heav'nly creature,
in the image of God, Bearing the ſtamp of his Creators feature;
Beyond all earthly creatures having might
To know, to will, to doe ev'n all things right:
With ſov'raign pow'r th'whole World to over-ſway;
Having like pow'r his *Sov'raign* to obey;
Free from all *Ill*: to all *Good* likewiſe free:
To will, or nill, at perfect libertie.
Nor could have bin of theſe by Time bereav'd,
For into him *Eternitie* was breath'd.

Thus

Thus was he made of his Creators *Deitie*
A living *Image*, a quick *Anatomie*.
This is a truth which few conceive aright, rarely understood.
How Man was made in th'Image of th'Al-might,
Which only thus they labour to expreſs,
In that he bare his Makers *Holineſs*:
Set in the ſtate of perfect puritie,
Without all blemiſh, and infirmitie.
And this is all ſome care to underſtand
Of that likeneſs Man had from h's Sov'raigns hand.
But as for Gods *Eſſentialitie*
Expreſt by *perſonall* proprietie:
This is a Truth acknowledg'd ſo tranſcendent,
As that of this they think no ſparks reſplendent
In that *likneſs* wher-in *Man* was created:
Nor that thereto he was aſſimilated.
Wher-as I think (and ſo dare here avouch)
As fair a ſpark ther-of in Man doth couch,
As of Gods other *Pow'rs Eſſentiall*:
Though made a *Perſon* individuall.
Which leſt I ſeem to talk-of all in vaine,
Thou great *Inſpirer* help me to explain.
The *Duſt* once form'd, the *Spirit* of Life was breath'd,
Both which, to both by *God* were ſo bequeath'd, The image of God in Man expounded.
That inſtantly one *Perſon* they became,
A *Reaſonable Creature* Man by name.

And

And thus the *Man* was made *Spirituall*
By reason of his *Soule cœlestiall*:
Which doth enable him to represent
Th'Essentiall Spirit of th'*Omnipotent*.
The 3 persons of the Trinity resembled by 3 faculties in the soul.
This *Soule*, like Gods *Essentialitie*
Containeth in't a threefold facultie,
Whereby the *Trinitie* is figured,
That God-like Man might be more honoured.
Minde,
First is the *Minde*, which giveth pow'r and skill,
Wher-by we know, we judge what's good, what's ill.
Will,
Next is the *Will*, begotten of the *Minde*:
For till we know, to will we'r not enclinde.
A Power to doe.
Then from the *Mindes conceipt*, and *Wills affection*
Proceeds an *active Pow'r* of Operation.
This *Intellect*, or *Minde* conceiving rather
Deriv'd from none, resembles *God* the *Father*.
The *Will*, Childe-like the *Mindes election*,
Doth rightly personate ev'n God the Son.
From *Minde* and *Will* proceeds apparant most,
A *Pow'r to doe*, like God the Holy Ghost.
As 3 Persons, and but one God: so divers faculties & but one Soule.
And as we know those glorious Persons three
Essentially but one God only be:
So for undoubted truth we may it take,
These faculties but one Soule only make.
But as the Holy Father worketh not
Without the Son, who was of Him begot;

Nor yet the Son without the Fathers Minde,
The Holy Ghoſt neither, but all conjoin'd.
So neither doth the *Minde*, nor yet the *Will*,
Nor yet the *working-Pow'r* ſeek to fulfill,
And bring to act the eaſieſt work alone,
Till all agree, ev'n joyntly all in one.
Yet as we attribute the great *Creation*
To God the Father; to the Son, *Redemption*;
And to the bleſſed Sp'rit the ſweet effect
Of working holineſs in Gods *Elect*:
So we refer to th'*Minde* all *underſtanding*;
Election to the *Will*; to th'*Pow'r of working*
The work that's done: and ſo theſe faculties
Are all employ'd in ſev'rall offices.
Beſides, as in that glorious *Deitie*
Of ſacred Perſons there's a *Trinitie*;
And yet in time, or any kinde of worth
No inequalitie's in them ſet-forth.
If any ſeem, it only ſeems we know,
By order of ſome ſweet externall ſhow
To us, who only judge things outwardly,
Not able to diſcerne them inwardly.
So in the Soule, the ſev'rall Faculties
Admit not of any priorities
Among themſelves: for Soule no ſooner's nam'd,
But *Minde*, and *Will*, and *Pow'r to doe* are fram'd:

As no priority of Perſons in the Deity: ſo neither of faculties in the Soule.

Withouten which, or all, or any one,
Man is not *Reasonable*, *Soule* is none.
And further yet, touching the *Deitie*:
Who doth *create*? *redeem*? and *sanctifie*?
We answer *God* at every demand:
When we not three, but one God understand.
So touching Man; if any would perceive
What *Pow'r* it is that makes the Minde conceive?
Or what wher-by the *Will* to Chooſing's led?
Or what wher-by *to doe* He's enabled?
To all of theſe one anſwer we doe make,
It is the Soule, whence they their Powers take.
And yet in Man one Soule, not three exiſt,
In which one Soule all Faculties ſubſiſt.

The image of Gods infinitie in man.

There's yet one knot in this *Divinitie*:
How Man reſembles Gods *Infinitie*?
In h's little Soule ſo great varietie's,
That in it's ſtampt all Gods *Proprieties*.
As God is *Infinite*, all-comprehending,
Both paſt, and preſent, and without ending:
So doth the Soule of Man in ample ſort
Diſcern all theſe, and of them make report.

Memorie.

His *Memory* retaineth things of old:

Vnderſtanding.

Things preſent *Vnderſtanding* doth behold:

Providēce.

And things to come by th'eye of *Providence*
He doth fore-ſee; ſo clear's his *inward Senſe*.

Thus

Thus as in theſe, ſo great is Gods Goodneſs,
So in all elſe Man bears the Lords likneſs.
Which reſts not barely in the qualitie
Of outward, or of inward ſanctitie:
(Though this be all that uſually is ſaid
T'expreſs the Image in which Man was made)
But in thoſe reall Faculties of his,
Wher-by He rightly works in Holineſs:
Ruling all things with ſupreme *Domination*, Mans Soveraignty.
That are within this ſublunary Nation:
Enjoying eke, to bring full joy to h's Life,
The joyfull conſort of a joyous Wife.
Yet as the moſt accompliſht Pourtrature
Is but the bare *Idæa* of ſome Creature;
Which can by no means actually expreſs
The vitall Faculties ther-of: much leſs
Can finite Man th'Infinite adæquate
In pow'r; though inf'nite Pow'rs He actuate.
Man is in deed of the World but a point:
Yet points He out the whole World ev'ry joynt.
His Soule Sun-like the meaſurer of how'rs The excellency of the Soules faculties.
Gives Life, and Senſe to all the Bodies Pow'rs:
VVhich being ſphær'd in'ts Bodies organon,
(And that though center'd in this Horizon)
Can ſend its winged thoughts from Eaſt, to Weſt,
And yet it Selfe immov'ably to reſt.

Minde. His *Minde's* a Mappe with ſuch varieties fraught,
As in the greater World at large are taught.
Or 'tis a ſhoppe where Vertues works are fram'd,
Which ſent abroad, they juſt, wiſe, good are nam'd.

Intellect. His *Intellect* a cleare Proſpective glaſs
Attracts to Minde what ſhall be, is, and was.
Or 'tis an eye to pry into the cauſe
Of Natures ſecret work, of Reaſons Lawes.

Reaſon. His *Reaſon* Queen of all his Faculties
Enacteth *Lawes*, and *Rules*, and *Liberties*.
Or 'tis the ſcrutinie of *Veritie*,
Diſpelling clowds of Ambiguitie.

Will. His *Will* commands free as an Empereſs,
Subduable by neither wile nor proweſs.
Or 'tis a Caſtle of *Reſolution*,
Wher-in are Engines of *execution*.

Wit. His *Wit's* a living well-ſpring of Invention,
Affording unto Will all due *Attention*.
Or 'tis a Hand to reach from *Memorie*
The things for uſe that ther-in hidden lie.

Heart. His *Heart's* the Temple of all *Reverence*
VVher-in the Graces keep their *Reſidence*.
Or 'tis the ſacred *Altar* of *Devotion*,
VVhen *Grace* and *Will* conſent upon the motion.

Conſcience. His *Conſcience* is a little God in h's breſt,
To tell him of his Deeds what's curſt, what's bleſt.

Or it is elſe, the ſentence being found,
A ſecret friend, or foe, to cheare, or wound.
His cloſe un-ſeen *Affections* appear — Affections.
Like ſparks blown-up with ſorrow, joy, love, fear.
Or elſe like greedie flames devour and waſt
Their Nat'rall forces whiles their fewell laſt.
His *Inward Senſes* outwardly are blinde, — Inward Senſes.
Diſcerning only what the *Outward* finde.
Much like neat inward Rooms, dark like the night,
Till that with outward beams they be made light.
His *Common-Senſe* is Senſes Common-Hall, — Common-Senſe.
Where outward Senſes forms aſſemble all.
For all the Outward Senſes ſerve, I wis,
Their abſtract forms to retranſmit to this.
His *Fantaſie*'s a Childiſh Lord, like pleaſ'd — Fantaſie.
VVith Good, or Ill; when once on either ſeiz'd.
Or like a brainleſs Tyrant, raging ſtill
'Gainſt Reaſon, Conſc'ence, Right, to have his VVill.
His *Memorie*'s the ſtore-houſe of the Minde, — Memory.
To lay-up cloſe what th'Intellect doth finde.
Or 'tis his Regiſter for after-times,
VVhere He records Mens Glories, or their Crimes.
His *Out-ward Senſes* are the known *Cinque-Ports*, — Outward Senſes.
VVher-to, and whence all knowledge ſafe reſorts.
Or they are elſe, each in their proper kinde,
So many ſev'rall *Touch-ſtones* of the *Minde*.

Touching. The Senſe of *Touch* all o're the Body ſpreads
His *Medium*, and ſo his *Object* reads:
For ſubtill Nerves twixt skin and fleſh doe grow,
VVhich from the Brain diffuſedly doe flow.

Seeing. The Senſe of *Sight* hath criſtall eyes to ſee
All viſibles that in th'*Horizon* be:
VVhich like a ſeale doe true expreſſion make
Of th'outward forms which they doe inward take.

Hearing. The *Hearing* through the *Organon* of Eares,
Once ſtrook with Ay'r, all ſounds diſtinctly heares:
VVhich Eccho-like into the Brain reſownd
The qualities of each received ſownd.

Tafting. The *Taſte* all ſavours by the T'ongue receives,
Through its moiſt porie ſuperficies.
VVhoſe liquid touch, on wholſome feeding things,
To th'*Power Nutritive* his foyſon brings.

Smelling. The *Smelling-Senſe* doth all ſuch ſents aſſume
As doe the Noſtrils through the Ay'r perfume.
VVhoſe object it embraceth, or rejects,
As Good or Ill the Organon reflects.

Body. His *Body* though in ſhow a ſlender ſtemme,
Yet is't of reall things the richeſt gemme.
Or for the Soule a curious built *Pallace*,
Lodging her *Pow'rs* each in a royall place.

Head. His *Head's* the watch-towre of that goodly frame,
Keeping a Sentinell o're all the ſame.

Or

Or of this *Microcoſme* the higheſt Sphære,
VVhence his Soules ſtar-like faculties appear.
His *Speech* is princely Reaſons *Meſſenger* Speech.
Making the Tongue his Hearts *Interpreter*:
Or 'tis a Caracter wher-by He's knowne,
As well as by his Face of all his owne.
His *Face* of outward beauty is the mirrour, Face.
Yet ſtriketh Brutes with a Majeſtick terrour.
Or 'tis the Enſigne of his inward breſt,
Diſplaying love, or hate, ther-in to reſt.
His *Hands* the ſcale, and ſword of *Iuſtice* hold, Hands.
To render weale or woe to yong and old.
Or for himſelfe they'r ſervants ready preſt
Alwaies at hand to doe their ſervice beſt.
His *Feet* the Baſis wher-on all are builded, Feet.
Doe make Him ſtand, no further help b'ing yeelded.
Or they are ſtedie *Porters* to convey Him,
When that He ſtirs what way his *Mind* doth ſway him.
It were too much to tell what Powers reigne
In h's *ſinews, veins, lungs, lights, blood, livour, brain.*
But laſt of all, of all things the Heav'ns under,
All theſe in One make Man the greateſt wonder.
All theſe in One muſt needs be wonder great'ſt:
For ev'ry one's a wonder, ev'n the leaſt.
Is't not a wonder Man ſhould be create
Of *Nothing*? That from thence to ſuch eſtate

He

He ſhould be raiſ'd, as to become partaker
Of all that's good? In th'Image of his *Maker*?
That *finite* ſhould the *Inf'nite* actuate?
That He in one thought ſhould capitulate
Things paſt? and preſent? and to come? That *He*
Should of this *Vniverſe* the *Sov'raign* be?
And rule all things with Majeſty, and might?
And yet a *naked*? and a little *Wight*?
That *He* of this world but a *Point* ſhould be,
Yet comprehend the worlds varietie?
The Earth? the Sea? the Regions of the Ay'r?
Heav'ns altitude? their diſtances compare?
The ſecret vertues of Earth-hidden *Mines*?
The ope aſpect of Stars croſſing the *Signes*?
VVhere th'*Artick*, and th'*Antartick Pole* is fixt?
VVhere *Zenith*, *Nadir*, and their *Center*'s mixt?
The revolutions of the reſtleſs *Sphæres*?
Whoſe un-eav'n motiõs make ev'n *daies*, *moneths*, *years*?
The circled *Confines* of the wide VVorlds center?
The *Reign* of Kings, both where, & when they enter?
That *He* beyond the VVorlds circumference
Should in his thought tranſcend, and fix his *Senſe*
On that which all *Senſe*, and all *thought* exceeds?
O this great wonder breeds! great wonder breeds!
All theſe great wonders are. Oh then who can
VVonder enough all theſe ſhould be in *Man*?

O

O *Men* ! O *Angels* ! admire ev'ry how'r !
Admire ! and praiſe the great *Creatours Pow'r* !
That powred into *Man* ſuch inf'nite worth !
That *worthily* no tongue can it ſet-forth !
Let Men, let Angels ſet-forth what they can,
They can ſet-forth no worthier thing than Man.
So *great* ! So *good* ! So *abſolutely* free !
That independent, ſave of God, was *He*.
Perfect in all : (to perfect-up this ſtorie)
Had He ſtood ſtill, H'ad ſtill ſtood *full* of glorie.

THE

CVRSED MAN,

Setting-forth

MANS MISERIE

By His

DEGENERATION.

Mortalis vitæ, vitalis Mortis amara,
Illicitum guſtans, guſtat avarus Homo.

MANS MISERIE BY HIS DEGENERATION.

The Argument.

Above which height of Bliſs when He would riſe,
Headlong He fell to depth of miſeries.

BVt fickle *Man*, ambitiouſly bent
With glorious ſtate not holding Him content,
Proud *Lucifer-like* greedy to ariſe
To higher pitch of glorie, did deviſe
To throw *Him-ſelfe*, and his *Poſteritie*
Into the lake of all extremitie.
Their Bodies, Soules, their Perſons, their eſtate,
By *Sin*, *Death*, *Hell*, for aye to ruinate.
For here this *Man* muſt be conſidered,
As the main root from whence are iſſued
The ſev'rall branches of each ſev'rall Man
Which ſhall, are, have bin ſince the World began.
" *When root's corrupt, then muſt the branches needs*
" *Corrupted be: for root the branches feeds.*
So is't with Him, and His; He drank *corruption*,
Which poyſ'ned Him, and all his *Generation.*
For ſoon as He, his great Creatours will,
(Having full pow'r it freely to fulfill)

Man aſpiring

overthrew Himſelfe, and his poſteritie.

The entrance of Sin.

Did wilfully reject to chooſe a toy;
He ther-upon bad farewell to all joy.
By which firſt fault, He ſhook hands with the Devill
And promiſt wel-come t'ev'ry kinde of Evill.
For He (*blinde Soule!*) miſled by fond conceipt,
Thought *Evill*, *Good*; and *Good* a *plain deceipt*.
Then Sins like Caterpillers 'gan to ſwarm,
Or Souldjer-like by ſtrength, and mighty arm,
Came ruſhing-in upon Him: and with ſnares
Of guilt and Death bound Him, and all his Heirs.

The guilt and reward of Sin.

" *Foes* now He finds them whom He took for friends
" Though all too late He ſees it by their ends:
" For though *Sins* ſeem to better our eſtate,
" They are of utter ruine but the bait.
" And *Satan Syren-like* doth us allure
" With flatt'ring ſhows Sins poiſon to procure.

The effects of Sin in his Perſon,

For all Mans *Pow'rs*, and *Perſ'nall Faculties*
Were poiſ'ned all; chang'd their Abilities.
In doing well, He once did well reſemble
The glorious God: but now (woe's me!) I tremble
So horrid thing to tell of myne own Kin,
He rightly repreſents the Devill in
Pravitie of perverſe *diſpoſition*,
And *active Pow'r* of Dev'liſh *expedition*.

In his Soule,

Thoſe ſome-time ſweet abilities of Soule,
Not one but now deſerves a ſharp controwle.

In

n ſtead of divine knowledge, th' *Intellect*
Groſs errour interteins: in which reſpect
The *Rationall Pow'rs*, the *Senſitive*,
The *Concupiſcible*, th' *Operative*,
re diſaffected, all diſabled ſo;
hat 'mongſt them all, not one their office know.
is *Wit* deviſeth, *Will* reſolveth Ill,
eaſon mainteins; his *Act* expreſſeth ſtill.
or's Body too, his Soules fit Organon, — In his Body,
made unfit by his tranſgreſſion
o doe its office well: yea well how can it?
th all corruption ſince hath ſeazed on it.
s Members all muſt needs be ſlaves to Sin,
hen all the Bodie's held captive ther-in.
hich makes him to all Ill be ready bent,
ut unto Good alwaies malevolent.
ch is this *Monſter-Cripple*, *Devill-Man*, — Manifeſted in his actions.
hat all things ill, but nothing well He can.
ence errours; ſchiſmes, hereſies in *Religion*:
ence murthers, thefts, fraud in his *converſation*:
ence to a curſed Death his Body's thrall, — The wages of Sin, death temporall, eternall.
nd ſo's his Soule to Death, *Death Infernall*.
here damned Ghoſts of dead men raging cry,
hey doe at once in torments live, and die:
hey die, they think, flames of eternall fire
burne their Soules: but Death's no whit the nigher.

The

wher-upon man fleeth,
The Man thus plung'd by cruell Sins *invaſion*,
Tries, though in vain, to ſcape by ſly *evaſion*.
Here cloſe He creeps, lurks there behinde the trees
In's levie ſuit, and thinks that no eye ſees.

& feareth.
" His Conſc'ence tould Him He had God offended,
" And, if He ſtir, He will be apprehended.
" Yet (out alas!) He felt within his breſt,
" The ſting of guilt, of horrour, and unreſt.
So reſtleſs there He could not reſt at all:
For when He heard his dreadfull Maker call,
As his fear-ſtrucken heart had made Him skout,
So now again the ſame fear driv' Him out.
" *Grace, and the fear of God, who have forſook,*
" *For plagues and vengeance, cannot chooſe but look.*
And as He fear'd, ſo forthwith it befell:

God findeth him,
For this great *God*, with wrath, and fury fell,
Did not long hold the Man in deep ſuſpenſe,
But cenſur'd Him for's *diſobedience*.

examineth his fault;
Yet firſt enquired how the Sin was wrought,
(Not that He knew not, but) to ſhow we ought
" Not raſhly unto Iudgement to proceed,
" Till that we know both circumſtance and deed.
" And as we finde by certain information,
" Then, loe, to judge with due deliberation.

and proceeds to cenſure.
The *fact*, with all the *paſſages* b'ing ſcand,
The *Actours* with their *Acceſſaries* ſtand,

A

All preſent there found guilty at the barre,
Hearing how they in order cenſur'd are.
Old *Satan* firſt, (ſometime an Angell bright, Satan,
Like *Serpent* now, for ſo He ſeem'd in ſight)
'Cauſe He was firſt of all Sin the Deviſer,
Pretending Man ther-by ſhould be made wiſer:
Hence Sins of all kindes He ſhall covet ſtill,
But above all, as his moſt good, moſt ill.
For duſt of *Sin*, and ſins the dregs of Duſt,
(Though deadly poyſon) be his diet muſt.
But when by *Sin* He ayms at greateſt ſpoil,
From *Womans Seed* He ſhall have greateſt foil.
Yet He in h's horrid Den will peeviſh lurk,
And all un-ſeen promote his curſed work.
As here his foule intent He made ſeem fair,
And catcht the ſimple Woman by the ſnair
Of Serpents ſubtiltie: for which pretence The Ser-
Twixt their two Natures grows ſuch hatred thence, pent,
That *Serpents* and ſuch creeping things ſhall fright
Mankinde; but women moſt upon the ſight.
And 'bove all cattle He is curſed ſo,
He ſhall moſt baſely feed, moſt beaſtly goe.
" Theſe *Acceſſaries* ſerved thus, may ſerve
" To make's take-heed how we make other ſwerve.
The *Woman* next (for ſhe t'was next offended) The Wo-
Stood after them the firſt to be condemned. man,

Though *Satan Father*, ſhe was *Mother* firſt
Of Sin : and ſo for Sin was next accurſt.
She had indeed both formerly conceiv'd ;
And brought-forth *Sin* to Man : but was deceiv'd ;
For when ſhe lookt for joy, it turn'd to pain,
Not only to her ſelfe : but to remain
To Hers, and theirs for ever ; for our *God*
Did lay it on that Sexe, as a juſt rod,
That Women all with bitter gripings wrung
With *throws*, & *pangs*, ſhould breed, & bear their yong.
That they ſhould alſo live in ſtrict *ſubjection*
Vnto their Husbands will : whoſe ſweet *direction*
Muſt be their law. And ſo their whole deſire
Muſt ſubject be to what their Lords require.
" *Ye lovely Women, when yee'r loving Wives*
" *Your Husbands then doe not diſquiet your lives*
" *By any kinde of unkinde impoſition :*
" *Nought wins them ſo, as your kinde diſpoſition.*
" *What boots it them o're you to play the Rex,*
" *Since for their help they chiefly chooſe your Sex*
" *To joyn with them, and be their Comforters*
" *In woe : at leaſt their fellow-ſufferers.*

The Man: For ſee how God be-ſet the Man with woes,
Making all Natures Children turn his foes.
'Cauſe Man Himſelfe from God was now declin'd,
God made the Creatures all goe-out of *kinde*.

He

He curſt the *Ground*, or with *ſterility*, for whoſe ſake God curſeth the earth;
Or elſe with hurtfull weeds *fertility*:
Which (once b'ing bleſt to bring-forth wholſome meat
Of its accord, without Mans care, or ſweat:
Now) yeelds Him nought, or things that are worth
Till by his pains to goodnes they be brought. (nought
He's therefore forc't with ſorrow and with toile,
For his reliefe to digge and till the Soile:
Leſt by Life-waſting hunger raw-bon'd Death,
Through want of *Bread* do bring him to want *breath*.
The Living-creatures alſo, once all tame, the living creatures,
Now refractary, and all wilde became.
All things b'ing harmleſs, now all harmfull grew;
And ſtill than old, more harmfull is the new. and all other creatures.
For Natures ſelfe, and all that's naturall,
Vnnat'rally prov'd all unnaturall.
Thus all for Him, and He for his offence
Became accurſt: loe here Sins recompence.
But this not all: for ev'n in h's Perſon He Man puniſhed in his perſon,
Is made a prey to endleſs miſerie.
While that He lives Life Nat'rall in the fleſh,
Diſeaſes, or inveterate or freſh,
Doe daily vex his Body more or leſs:
And *croſſes* eke his Soule with care oppreſs.
" For God, who in beſtowing gifts takes pleaſure,
" Doth look for a proportionable meaſure

" Of strict and exquisite *obedience*,
" As homage due in lieu of *recompence*.
In stead of which when He beholds that we
Delight our selves in thankless jolitie,
And wilfull disobedience to his Lawes:
Then loe in furious anger down He throwes
Vpon our heads the fire-brands of his wrath,
That He for our destruction treasur'd hath.
by the Creatures He makes the *Creatures* of all kindes to swell
With raging *zeal* each other to excell
In prodigall effusion of their *ire*,
By thunder, tempests, lightning, water, fire.
cœlestiall, The cristall Heav'ns, whose kinde benevolence
Mans life maintain'd by holsome influence;
Left all their proper offices to powre
Deserv'd destruction in a flaming showre
Of fire and brimstone on a reachless Rout,
Whose sins for vengeance lowd to Heav'n did shout.
" Thus Hell from Heav'n God sent to punish Sin:
" A Hell in deed to those, whose lot was in.
The *fruitfull show'rs*, and mollifying Rain
Forsook likewise their fructifying vain,
And fell so fierce at Gods just indignation,
That by an universall *Inundation*,
All living things, and whatsoever grew,
Where all destroy'd of all kindes, save a few.

" Observe

" Obſerve we here the different reſpects
" Of what Gods love, and what his wrath effects.
" It is our *wealth*, if God in Mercy rain:
" But, if in Wrath, alas! it is our *bain*.
The Earth alſo that ſluggiſh Element — terreſtrial:
(Not able longer through ſad diſcontent
To bear rebellious Sinners weight) did cleave
Aſunder in the midſt, and ſo bereave
Them of them-ſelves, their houſes, goods, and all:
For down alive into the pit they fall.
" *Since wrong to God dead things did thus aright,*
" *O let us fear Gods all-revenging might.*
" *Who can as well by any other thing*
" *On careleſs Sinners dreadfull judgements bring,*
As here by theſe. For how did He, alas!
Strike dead a company as they did paſs
Neare to the towre of *Silo*, which did fall — accidentally,
With violence on them, and ſlew them all.
" Not that they were of ſome abomination
" More guilty, or more lewd in converſation,
" Than other men that ſcaped that miſchance:
" But that his glory God might ſo advance.
Full many have the ſecret judgements been,
And ſtill are many fearfull to be ſeen,
That God inflicts on Man by Sea and Land, — intentionally,
To ſhow the pow'r of Gods reveng'ing hand.

" All which undoubtedly for Sin are wrought,
" Though that not alwayes unto light be brought.
" For *Sin* no ſooner had the pow'r t'invade us,
" But to Gods judgements ſtraight it ſubject made us.
Sometimes by *Dearth*: by bloody *Wars* ſometimes:
Sometimes by *Plagues* God puniſheth our crimes:
Sometimes by *Shame*, by *Griefe*, by *ſlandr'ous lies*:
Sometimes by *Lions*, *Bears*; by *Frogs*, and *Flies*:
Sometimes by mighty troupes of *Rats*, and *Mice*:
And ſchoals of *Wormes*, and huge armies of *Lice*.
Which little vermine are the full'ſt of wrath,
And fierce revenge: as the old Poet ſaith;
" *The baſeſt ever is the moſt ſevere,*
" *Onçe having got the pow'r to dominere.*
All other Creatures likewiſe of all kindes,
Both quick and dead have ſhown revengefull mindes
'Gainſt Man for Sin: ſo that He's in that caſe,
That ſurely ſafe He's not in any place.
By his Wife: His *wife* beſides, which is his other *ſelfe*,
Doth often play the Chang'ling, and the *Elfe*;
Not caring how ſhe vex, nor how ſhe grieve Him:
Wher-as with comfort ſhe ſhould ſtill relieve Him.
" And yet here-in ſhe does but as did He,
" He to Himſelfe was foe, and ſo is ſhe.
By his Children: His *Children* alſo, bloſſoms of his ſtrength,
His preſent hope of future joy at-length,

Doc

Doe often prove unruly, and doe vex Him
VVith rude exploits which inwardly perplex Him.
" For He in them Himſelfe beholds aright,
" How ſleightly He reſpected *God All-might*:
" Preferring more his longing Wifes deſire,
" Than *love of Heav'n*, or *fear of Helliſh fire.*
" Right ſo his Sons, they think themſelves ſo wiſe,
" That folly 'twere to follow his adviſe.
And as for Neighbour-people round about Him, By his Neighbours.
It is a world to ſee how they doe flout Him.
If He be great, a *King*, a *Duke*, a *Lord*,
They baſely praiſe his indiſcreeteſt word.
If He be born a man of low degree,
They keep Him down in baſe ſervilitie.
If rich, they rob Him, leſt too well He fare;
If poor, then hang Him, ſuch but vermine are.
If He doe well, through envie they doe carp:
If ill; it is their tabret and their harp.
Let Him be great, or good, or friend, or foe,
He wants not them that will procure his woe.
VVhat e're He be, He's not without this croſs,
He's ſenſible of griefe, or pain, or loſs.
Now, loe the Man! that whilom was ſo neat, Mans miſerable condition.
So glorious, ſo God-like, and ſo great,
Is now become moſt *vile*, yea moſt *abhorr'd*
Of thoſe Creatures of whom He was the *Lord*.

As

As He to God rebellious was firſt,
So they to Him, ere ſince He was accurſt.
O curſed Man! ô miſerable wight!
On whom all plagues of Hell, Earth, Heav'n are light.
Both what He hath without, or Him within,
Are all ore-thrown through guilt of deadly Sin.
Look-on his *perſon*; look-on his *eſtate*;
That's totally deprav'd; this deſperate.
So that He muſt in grievous miſerie
Firſt ſpend his daies; then die eternally.
From Grace and Glory being once depoſ'd,
To ſhame and woe for ever He's expoſ'd
For'ts not in Him to work a remedie,
B'ing quite depriv'd of all abilitie.

THE

THE

BLESSED MAN,

Setting-forth

MANS FELICITIE,

In that His

REGENERATION

Is consulted-of by the Heav'nly

POWERS.

Ejus commiſcrens Sortis Divina Poteſtas
Vt redeat Civis, conſulit, Exul Homo.

MANS FELICITIE CONSVLTED-OF.

The Argument.

Whoſe wofull ſtate the Heav'nly Powers pitie,
And doe conſult to bring Him to their Citie.

LOe then th'*All able God*, the God of Love
To help this helpleſs *Wight* Himſelfe did move.
VVhich cauſ'd immediately, ev'n with th'intentiõ
A ſhort and ſweet, but yet a ſharp contention,
Amongſt the Pow'rs of Gods own *Hierarchie*:
Some ſaid it could, ſome ſaid it could not be,
Some wiſht it might, but knew not how it could.
Some knew it could, and alſo that it ſhould.
About this wretch thus ſundry parts were taken:
As ſome would have Him ſav'd, ſo ſome forſaken.
Pitie 'gan firſt with tender-hearted ſpeech
For grace, the God of all Grace to beſeech
On Mans behalfe: repeating all the ſtory
Of his Creation; how that He for Glory
Everlaſting, not for everlaſting
Shame and woe, was made in the beginning.
Albeit then He fell from that eſtate,
Yet ſith O *God* thou diddeſt Him create

Mans Redemption propounded, and

diſcuſt by the Heavenly Powers;

moved by Pitie,

After the likeneſs of thy ſelfe to be
A living Image of *Eternitie*:
O then let not the Power of Sin diſgrace
This ſome time glorious Man! But ſhow thy face
Of *Mercy* unto Him, and to his Wife,
And to their *Progenie*! O grant them life!
Life of Glory! But firſt the life of Grace!
So ſhall not *Sin*, nor *Death*, nor *Hell* deface,
Nor blot-out of thy Book of *Bleſſedneſs*
Their ſilly Soules now drown'd with *curſedneſs*.
O hear! ô help! the glory will be thine.
All hearts will praiſe thy *Mercy* ſo divine.

granted by Mercy:

Pitie had thus her ſpeech no ſooner ended,
But *Mercy* mov'd with Pitie condeſcended.
And urg'd the ſame before th'*Eternals* throne,
That favour might for Pities ſake be ſhowne.

reſiſted by Iuſtice.

Which *Iuſtice*, ſwolne with angry diſcontent,
Oppoſ'd forthwith: ſaying, reconcilement
Twixt *God*, and *Man*, without due recompence,
Were wrong to *God*, to *Me*'twere juſt offence.
And therefore Siſter *Mercy*, ſaid *Iuſtice*,
Before you plead for Man take good advice.
Enquire of *Truth* to know how the caſe ſtands,
If pardon may be had; and at whoſe hands:
For take this as an *Oracle* moſt true,
" *Where wrong's not ſatiſfi'd, no favour's due.*

Doe

Doe you forbear, than *Mercy* ſtraight repli'd,
To ſpeak of *Oracles*: let them abide
In Truths all-knowing breſt them to declare
For reſolution, when Suiters repaire.
Nor think not, *Iuſtice*, think not that I fear
That this my ſuit before *Truth* ſhould appear.
For I, to *Truth*, to any, or to all
For their conſent, will give conſent to call.
Hear then, ô *Truth!* to thee we doe appeal,
Doe thou to us this myſtery reveal:
And ſay, if not in me the power lies
To work *Man* into Grace in h's Makers eies.
Or if that *Iuſtice* in it have a ſhare;
Reſolve us this: ſpeak *Truth*, and doe not ſpare.
But ſparingly did *Truth* begin to ſpeak,
Pretending ſhe for ſuch task was too weak;
When ſhe indeed to meddle in't was loath,
Becauſe ſhe knew ſhe could not pleaſe them both.
" *O this deſire to pleaſe doth often hide*
" *The ſecret truth, when Right and Wrong are try'd.*
But ſhe, nathles, becauſe they both deſir'd her,
Spake to the point, that Heav'n and Earth admir'd her.
I doe confeſs (ſaid ſhe) great pitie 'twas,
That 'gainſt his *Maker* Man did ſo treſpaſs;
As that thereby deprived of all Good,
And with all Evill He depraved ſtood.

They appeale to Truth.

Truth reſolveth.

But for that fact, that He Gods vengeance bear
Eternally, certes no pitty t'were.
" For better t'were that Men, that Angels all
" Should aye be damn'd, than Gods *decree* ſhould fall.
" But Gods *decree* will conſtant ſtand for ever,
" And *Sin* and *Death* will alwaies goe together.
against Mercy: To plead Mans pardon then, ſweet *Mercy*, *Dear*,
Till *Iuſtice* be aveng'd, doe you forbear.
For God did ſay to Man, in that ſame day
Thou doſt tranſgreſs, thou doſt thy ſelfe betray
To *Death*, and all th'extremities of Hell:
Which to endure in *wrath* I'le thee compell.
But God did jeſt, the Devill Man perſwaded,
Who from obedience was ſoon diſſwaded.
In earneſt then that vengeance *God* inflict
Vpon the Man it ſtands with *Iuſtice* ſtrict.
" *For his Decrees God never will diſſolve:*
" *But aye fulfils what once He did reſolve.*
Nor can Man for his fault make God amends,
Since by his fault his Powers all He ſpends.
Nor is't in you kinde *Siſter* to releeve Him
From all or any one of h's pains which grieve Him.
For it directly makes both againſt Me,
And 'gainſt our Siſter *Iuſtice-Equitie.*
and ſideth with Iuſtice. Wherefore dear Siſter *Iuſtice* ſtoutly ſtand;
Maintain thy right in this cauſe now in hand:

See

See thou yeeld not, without due *ſatiſfaction*,
To free the Man guilty of ſo foule *action*.
Which if you ſhould, you *God* diſhonoured,
And cruelly your *Selfe* aboliſhed.
And Me you baniſh from Gods Heav'nly throne,
From whence the beams of *Truth* have ever ſhone:
And then forth-with will lies, and errours vile
Gods glorious Chair eternally defile.
The ſumme of all dear Siſters then is this,
That either Man for what He did amiſs
Muſt ſatisfie; which He can never doe:
Or elſe muſt ſuffer pain of endleſs woe.
This is the ſtate which now doth beſt beſeem Him.
You *Mercy* may bemone, but not redeem Him.
The caſe once thus by ſacred *Truth* made plain,
Made tender-hearted *Mercy* to complain,
That ſhe her ſelfe, if ſhe be thus reſtrain'd
From pardoning, was needleſly ordain'd.
For only Man, ſaid *Mercie*, needs me moſt,
VVhom ſince I may not help, my pow'r is loſt.
VVhat loſs therefore to *Heaven* can acrue,
If all the *Heav'nly Powr's* I bid adue!
Or if likewiſe thoſe glorious *Angels* all,
(VVho glory in't that they them-ſelves may call
The Meſſengers and Miniſters of Mercy)
Be baniſhed from their ſociety

Wherupon Mercy complaineth,

VVith

VVith other Angels! who from Heav'n diſmiſt,
May from their due attendance then deſiſt.
expoſtulateth, O Heav'ns! In all the works of Gods *Creation*,
To his great glorie, his great *Mercie* ſhone.
And over all, in all He doth *preſerve*,
Mercie doth never from his *Goodneſs* ſwerve.
And when likewiſe He ought doth *ſanctifie*,
Mercie doth ſtill that bleſſing beautifie.
And ſhall not *Mercy* Mans *Redemption* move,
VVhen to *have-mercy*, Mercy moſt doth love?
Creation chiefly *power* doth require;
And *Preſervation*, *wiſdome* doth deſire;
Sanctification, *Holineſs* reſpects:
Yet *Mercie* on all theſe her beams reflects.
And ſhall no Mercy in that office ſhine,
Which ſo reſtrictively I challenge mine?
Namely, to pardon? to remit? forgive?
Oh! this is that, which makes Mercy to live:
Which if in *Iuſtice* Heav'ns will take-away,
Mercy muſt dye, and Mankinde muſt decay.
& preyeth. *Father of Sp'rits!* ô doe as well delight
Of *Mercie* to be *God*, as *God* of *Right!*
This *Sin-faln* Man raiſe-up t'integrity,
Or raſe Me out from Heav'ns ſociety.
What though He ſinn'd? alas He was but Earth!
Though dead in Sin? thy Grace can give new birth!

Thoug

Thogh griev'd wth pains? O thou canſt 'ford him eaſe!
Though Hell gape for Him? thou canſt Hell appeaſe!
Thou mad'ſt Him Thee to bleſs eternally:
But damned Soules curſe everlaſtingly.
What glory will from Him to Thee ariſe,
When He in burning Hell blaſpheming lies.
Reſtore Him gentle *God!* Reſtore Him then!
Thou ſhalt be praiſ'd of Angels, and of Men.
And *Me* thou crown'ſt with glory, and renowne,
When over all! Wher-at *Wrath* 'gan to frowne: Wrath interrupts Mercy,
And ere that ſhe could end her *ſupplication*,
Thus cut her off with this ſharp *replication*.
Our Siſter *Truth* did tell you truth of late,
In ſaving Man *Iuſtice* you ruinate. and joineth with Iuſtice and Truth:
But though for Man ſo earneſtly you crave,
Yet 'tis a Crown (belike) that you would have.
Which, ſo you get, you nought at all regard,
Though *Truth* and *Iuſtice* have no honour ſpar'd:
Who notwithſtanding are to *God* as dear,
As *Mercy*; or what *Attributes* ſoe're.
"But Heav'n & Earth ſhall know what *Truth* affirms,
"Iehovahs *Zeal* for *Iuſtice* ſake confirms,
VVhen mighty *Angels* did them-ſelves exalt, exalteth Gods zeal.
Down from the Heav'ns to Hels infernall vault
I threw them inſtantly: how than?
Can this proud worm? this trait'rous cative-Man!

That hath not pow'r weak motions to withstand,
How can He scape the force of my strong hand?
For, 'fore that Heav'ns should grant Man a remission,
And not on some equivalent *condition*;
Or that the Earth should yeeld Him *nutriment*
By annuall-successive *increment*;
and threatneth Mans punishm. The fruitfull plains with *barrenness* I'le strike,
And make his dwelling places *Sodom-like*.
The showring clouds I'le turn to banks of brass:
And th'Earth to iron that so fruitfull was.
The flintie Rocks to shivers I will tear,
And kernell-sands to mightie mountains rear.
The gladsome day, and rest-affording night,
That by their intercourse had wont delight,
I'le turn to timeless motions, never changing
Their constant changes of unconstant ranging
Among th'*Infernall Furies*; where the Man
Shall be tormented while those *Furies* can.
To plague Him thus, is rightly to reward Him,
From which, nor *heav'n* nor *earth* shall ever guard him.
Yea all the forces they are able make,
As *thunder, lightning, famine, plague, earth-quake*:
And whatsoever else, as *grave*, and *hell*,
Angels, and *Devils*, all I will compell
To become furious Agents in the cause:
So strict and pow'full are *Iehovah's lawes*.

Thus

Thus as *Truth* ſaid, Mans ſtate you may bewail;
But to redeem't, you never ſhall prevail.
Peace here-upon (for *Mercy* could not anſwer, Peace mitigateth Wrath:
She was through *Wraths* peremptory cenſure
So ſpeechleſs grown, and heartleſs; like to fall:
But *Peace*) ſtept-in, affected like to all,
And with ſoft ſpeech did ſweetly moderate,
What theſe her Siſters could not arbitrate.
Firſt ſhe began with mildeſt *exhortation*
To move them to take-heed of *emulation*:
" For that (quoth ſhe) doth often kindle hate;
" The bane of *Bliſs*, and ruine of a *State*.
We Siſters are, in one we muſt conſent,
And not by ſtrict exactions once diſſent.
We know our parts, wherfore let be our care
Them to diſcharge, as it comes to our ſhare.
You *Wrath*, *Truth*, *Iuſtice*, ye deſire no more, pacifieth Iuſtice, and Truth;
But as Man ſinn'd, ſo Man be plagu'd therefore.
Well, fear it not: but conſtantly expect
The conſtant *God* will duly it effect.
And Siſter *Mercy*, you deſire no leſs;
Than for *Mans Sin* that *God* give forgiveneſs. cheareth and animateth Mercy:
Deſire ſo ſtill: that by importunitie
God may be mov'd to grant him immunitie:
Which yet beleeve it may not prejudice
Th'inviolable right of ſtrict *Iuſtice*:

Nor any of our worthy *Sisters* dear,
VVho equally to God are seated near.
And though nor *you*, nor *I*, *Iustice*, nor *Truth*,
Can see the mean wherby our *God* renu'th
The broke estate of *miserable Man*;
and admonisheth to refer the cause to Wisdome. Yet certainly our Sister *Wisdome* can.
" For what soe're our *Sov'raign God* decrees,
" She th'equitie therof alwaies fore-sees.
" Yea she deviseth things beyond all thought:
" And then propoundeth how they may be wrought.
" And happy they, whose actions she directs,
" For only them in favour *Gods* respects.
To her therfore have ye recourse for this,
And ye shall see, she'll not devise amiss.
They applaud it: Herewith was *Mercy* inwardly well pleas'd:
Truth, *Iustice*, *Wrath*, were ev'ry one appeas'd.
To *Wisdome* then they all referr'd the cause:
Wisdome undertaketh it; When she (making a long, but decent pause,
" *For Wisdome's alwaies slow to speak enclin'd*,
" *She doth so duly ponder all in minde*.
When she) this controverted cause had waigh'd,
She orderly the same before them laid.
openeth it, The one side pleads (quoth she) that since *Man-kind*
From *Life* to *Death* by *Sin* are all declin'd,
Then *Death*, due wage to all our *God* must give,
Else can nor *Wrath*, nor *Truth*, nor *Iustice* live.

If

If all Man-kinde (the other ſide replies)
Muſt ſuffer Death for their iniquities;
No pitie had of any in Gods ſight,
Then *Mercy, Pitie, Peace*, are baniſht quite.
So prejudiciall then, ſince th'iſſue is,
That Man, or ſav'd, or damn'd, all is amiſs:
Iuſtice, if ſav'd; but Mercy, if He die;
That th'one of theſe perforce from Heav'n muſt fly:
And many other of our Heav'nly train
Shall therby baſe indignity ſuſtain.
My doom is this; To ſalve, and keep all eav'n, decideth it:
That Man by *Death* to *Life*, by *Hell* to *Heav'n*
Shall take his courſe. T'enabl'Him for which end,
Let all the puniſhments *Iuſtice* can ſend
Be all made good: yea *Sin*, and *Death*, and *Hell*,
And whatſoever moſt with Evill ſwell:
Let all of them be made good unto Man,
And then let *Wrath* inflict ev'n what ſhe can.
So *Mercie* may for Mans Sin ſatisfie, and aſcribeth to every one the r due.
And *Iuſtice* puniſh Mans *iniquitie*,
Moſt rev'rend *Truth* exactly ſhall appear:
And auſtere *Iuſtice* ſtrictly dominere.
Conſuming *Wrath* ſhall ſweetly be appeaſ'd:
And all-preſerving *Mercy* ſhall be pleaſ'd.
Remorſefull *Pitie* ſhall be highly praiſed:
And death-deſerving *Man* to new life raiſed.

Contentment thus we Siſters all may have,
And all of us accompliſh what we crave.
So God in all, and of all ſhall be knowne,
The God of Life, Death, Glory, Praiſe, Renown.

Her deciſion is applauded.

No ſooner *Wiſdome* had this caſe decided,
But *Heav'n* and *Earth*, who ſtood by Sin divided,
VVere both of them with wonderment aſtoniſht
At th'equity of what ſhe had admoniſht.
All things with joy 'gan inſtantly be cheared,
As ſoon as hope of reconcilement 'peared
Twixt *God* and *Man*. Yet *Reaſon* made this *Quære*,

Reaſons Quære?

How Sin? how Death? how Hell? ſo dark! ſo dreary!
How theſe could be made good? ſince for Mans fall
They are the pain to plague the Man withall.
To ſecond this, ſaith *Truth*, there's none ſo good,
That ever yet did ſpring from tainted blood,
VVho Mans depraved Nature could controule
By changing *Ill* to *Good*, to ſave his ſoule.
To change *Ill* into *Good*? tis to create;
A work of infinite Pow'r: wherefore no ſtate
Of finite force can be ſo virtuall,
As to make Death to Life effectuall.
" *By Sin Man did an infinite Pow'r offend,*
" *Which none but infinite Pow'r can amend.*
Neither can *God* Mans *Mediatour* be:
For who offended was by ſin but He?

'Tis

'Tis God in *Iuſtice* that looks for amends;
Therfore not *He*, which ſatisfaction ſends.
Who then is it that makes this *Evill*, *Good*?
Nor *God*, nor *Man*: by *Reaſon* they'r withſtood.
Tis I, quoth *Goodneſs*, I as *Wiſdome* bod, — to which Goodneſs anſwers.
Will heale Mans ſores, and make all eav'n that's od.
I'le make his *Evill*, *Good*; his *Death* the way
Wherby eternall *Life* attain He may.
I'le yeeld my ſelfe, my uncorrupted *Eſſence*
To purifie his *Soule*, his *Sp'rite*, his *Senſe*.
Yea here (behold!) I offer all I have:
I'le with-hold nought that's needfull Man to ſave.
Quoth *Truth* again, kinde *Siſter* you doe well: — Truth replieth that Reaſon is not yet ſatisfied: for one alone cannot make ſatisfaction.
You offer more than Angels tongues can tell.
Yet cannot your beneficence alone
Vnright'ous *Man* with right'ous *God* attone.
'Tis more to reconcile Man to his Maker,
Than one can doe, who ere be th'undertaker.
When *Charity*, who all this while attended, — Whereupon Charity inciteth all the divine Powers
Did underſtand how *Goodneſs* was commended
For her kinde offer: and withall did hear
No one of th'Heav'nly *Pow'rs* ſufficient were
Both to begin and end that work for Man:
She ſtraight with love inflam'd, like light'ning ran
From Heav'n to th'Earth; and back again, and ſo
Inceſſantly ſtill poſted to and fro,

And

And never ceas'd, till she had through-perswaded
All *Pow'rs* that ever Heav'n and Earth invaded:
(Not only those whose names y'have heard enrold,
But all the rest that Heav'nly functions hold.
As that high vertue low *Humilitie*;
And never-daunted *Magnanimitie*;
All wrong-enduring humble *Patience*;
And *Fortitude*, *Pow'r* of *Omnipotence*.
These, as was said, and all the rest that dwell
In heav'nly Pallaces, were pleased well)
to joyn in one for the busines. To bring their force, and joyn in unitie
To purchase Man that same immunitie
They all meet and promise assistance. That *Mercie* crav'd. Loe then they all did meet,
And prostrate fell at the *Eternals* feet;
Commending all they had to be employ'd,
To save the Man, that Sin might be destroy'd.
Yea severe *Wrath*, that late so strictly stood,
To punish Man; now vow'd to be so good,
As (after worthy satisfaction tane
For Mans offence) she would thence-forth refrain
Old torment to inflict for new offence,
Whensere he came in humble penitence.
The like did *Truth*; all *Graces* did the like:
And kissing each heart-joyning hands did strike.
But *Mercie* here was the most joyfull Sister,
When all of them thus promist to assist her;

She

Ex Augusto Musco Perill.s Comitis

Augustini de Iustis deprompſit
Veronæ

She weighed not what task ſhe under-went,
Since, to ſave Man, they all had giv'n conſent.
When *God* th'All-ruling King of Heav'n did ſee,
How ſweetly they did all in one agree;
He let them know that now He was contented
Man ſhould be ſav'd, ſince they in one conſented.

God approveth their conſent: and

And here, behold, ſayes this great gratious *King*,
Ile now declare how this ſame wondrous thing
Of Mans *Redemption* ſhall be brought-to-paſs:
VVhich doth both Mans and Angels *pow'r* ſurpaſs.
Ev'n I, that by my *Word* the *World* did frame;
That dwell in light, and am Light of the ſame;
That all things made, whom *Nothing* can annoy;
That nothing need, and all things can deſtroy:
That pow'rfull *Word*, that true *Selfe-Light* of mine,
That out of darkneſs did creating ſhine,

declareth how Mans Redemption ſhall be wrought;

I ſay, that Self-ſame *Word* I'le ſend to take
Mans Eſſence Perſ'nally; and ſo partake
VVith Man of humane Nature: that ſo *He*
Of divine Nature may partake with *Me*.
And for this purpoſe, loe! A Virgin-Mother
Shall by my Sp'rit conceive, and by no other:
And when the Time of fulneſs comes bring-forth
That heav'nly-humane Seed of inf'nite worth,
In whoſe *Perſon* two Natures ſhall be knit,
The *God-head* bodily, Man-hood in it.

by his Word incarnate,

So *God*, and *Man*, yea *God-Man* ſhall He be,
The ſecond *Perſon* of our *Trinitie*,
In whom all Graces really ſhall dwell,
With all Mans Pow'rs to make Him Men excell.
to fulfill righteouſneſs, and to ſuffer puniſhment for Man. Whoſe office is our ſacred will t'obey:
And for Mans breach therof Mans debt to pay.
In whom with Man we will be fully pleaſ'd,
All rigour of our wrath b'ing quite appeaſ'd.
No other *Perſon* th'Earth nor Heav'ns contain
That able is ſuch favour to regain.
Yea none can be the ſinleſs Saviour
Of ſinfull Fleſh, ſave One of inf'nite Pow'r.
For which work He promiſeth to enable the meſſias. All pow'r therfore, I'le powre into his hand,
That He not only ever may withſtand
All Satans baſe malicious temptations;
Or all Mans vain and carnall inclinations:
But alſo may full ſatisfaction make
For all Mans *Sin*, when *Iuſtice* it ſhall take.
Which penalty that *He* may under-goe,
Ev'n Mortall-like to ſhame-full death and woe,
His ſacred Body ſhall be baſely bound:
Though *Sin* and *Ill* ſhall nere with Him be found.
" For ſince *He* ſtands in Malefactors ſtead,
" *Iuſtice* may juſtly *Him* to torments lead.
" And ſince again that Sinners ſtand in *Him*,
" As *He* is Righteous, ſo count we them.

This is our will: yea this have we decreed,
Wherby from ſervile ſtate Man ſhall be freed:
And for theſe ends, that *He* perform them all,
All our own Pow'rs ſhall ſerve Him at his call.
This gratious promiſe made, moſt firmly ſtood
A law unchangeable; approved good
To Man, and to his whole ſucceeding Race
As they t'have faith therin obtained Grace.
And though to *Iſrael* t'was firſt made known,
Yet was the light therof to th'*Gentils* ſhown:
They holding Him their glorious *Conſolation*;
Theſe, their comfortable *Expectation*.
And thus for many Ages both were fed
With ſaving-health from this *Seed* promiſed.
For ſoon as God this ſaving-promiſe made,
It made them live that to beleeve't aſſai'd:
And that as well before *CHRISTS* Incarnation
As after his moſt glorious Exaltation.

This promiſe was found effectuall upon the revealing of it, both to Iew and Gentile.

THE

BLESSED MAN,

Setting-forth

MANS FELICITIE,

In that His

REGENERATION

Is

Procured.

Verbera, ſputa, crucem Verbum patitur Caro factum,
Vt vivat Cœlis, morte ſolutus Homo.

Ioue is born a Saviour which is Christ the Lord. Lu. 2. 11.

MANS FELICITIE PROCVRED.

The Argument.

To curſed Death then CHRIST Himſelfe doth give;
That bleſt in Heav'n, Man freed from Death may live.

THis *Chriſt* was He, that was that promiſ'd *Seed* Christ
That long was long'd-for: who (though *God* in (deed,
Yet that He might be alſo very *Man*,
And ſo an equall *Mediator*) ran
Sun-like through all the *Signes* of humane race,
Appearing firſt in bleſſed *Virgo's* face.
VVho all the World contains, was now contain'd conceived,
VVithin Her happy wombe: who ſtill remain'd
A ſpotleſs Virgin; and anon the Mother and born.
Of her firſt *Father*, *Saviour*, and *Brother*.
" *A Virgin-Mother of a Son a Father,*
" *The World nere had, ſhall nere again have either.*
When *He* was born, ſuch joy was at his birth,
That Heav'n and Earth did eccho with the mirth.
Yong *Iohn* un-born, old *Simeon* halfe in's grave,
Poore *Swains*, rich *Sophies* in *Him* comfort have.
Sing then for joy, ſing ſtill, ſing, doe not ceaſe:
For now is born the *Saviour King* of *peace*.

Being one Person He is joyntly described in his Divine and Humane Nature.

He was the richeſt (*He* was pooreſt) born:
Right Heir of all: (of all the moſt forlorn.)
The great Creatour *He*: (poore little Creature.)
Not made as *God*: (made Man of fleſhly feature.)
Maker of all lawes: (all lawes fulfilling.)
Th'Author of all life: (to die moſt willing.)
The fair'ſt of Men: (of Men the moſt defil'd.)
Aye-King of Bliſs: (of woe the curſed Childe.)
Inf'nite each way: (each way *He* greater grew.)
All good, no ill, (all humane frailties) knew.
Admired of the wiſe: (contemn'd of fooles.)
Confuted greateſt Doctors in their Schooles.

His works.

None ever ſpake like Him, He ſpake ſo well;
Nor wrought: yet was He counted Prince of Hell.
Whoſe *words*, whoſe *works*, who *Mary-like* do ponder
Have all their hearts ev'n fill'd with joy and wonder.
He raiſ'd the *Dead*; gave health; gave ſight to *blinde*;
Conquer'd the *Devils*; calm'd both *Seas* and *Winde*:
Was alwaies doing good; or ſuff'ring ill;
That ſo all right'ouſneſs *He* might fulfill.
All vertues flow'd from Him, all graces ſhin'd
Clearly in Him: in Him all Pow'r's combin'd.
He was the fountain of all harmleſs mirth;
With ſmiling cheeks, yet nere ſent laughter forth:

His intertainment.

But tears, alas! and heavy ſighes, and grones,
And ſtripes, and blows, and ſcoffs from wicked one

Wer

Were oft his fare: and ſtead of dainty diet,
Hunger and thirſt, and wearineſs for quiet.
Such though He was, yet was his uſage ſuch:
Some lov'd Him dear, ſome hated Him as much.
Concerning Him the *World* ſtood all divided:
Few thought him God, the moſt ſuch thoghts derided.
" Blinde Soules that could not ſee when true Light
" From God's own face on earth to ev'ry one; (ſhone
" Which gratiouſly did offer unto all
" Soule-ſaving beams of Light celeſtiall.
" This ſoule of mine, I'me ſure found light of Grace
" By th'eye of faith fixt on his glorious face:
" Which wholly was till then averſe to Good;
" Prone to all ill; and in corruption ſtood.
" Yet was't reclaim'd, and quickly better reaſon'd,
" B'ing once by *faith* in my *Redeemer* ſeaſon'd.

What the world thought of Him: few well; moſt ill.

Some few there were left all to follow Him:
Eſteeming all too baſe to fellow Him:
And joyfully receiv'd *Him* as their *Lord*,
Deriving their ſalvation from his *Word*,
For when they heard his *words* were *Oracles*,
And ſaw his *deeds* no leſs than *Miracles*;
They did conclude He was the very ſame,
That had for all *Salvation* in his Name.

How dearly He was affected of thoſe few.

But for the moſt part *Kings* and *Potentates*,
Their Officers and chiefeſt Magiſtrates;

How the great ones band againſt him.

Though 'mongſt themſelv's they were at hot defiance,
Yet againſt Him they joyn'd in leagues alliance:
Seeking by ſecret fraud, and open ſtrife,
The dire deſtruction of this *Lord of Life*.

The Multitude at firſt applaud him,

The giddy-headed brainleſs Multitude,
(Whom great Ones hold in ſlaviſh ſervitude)
Adoring Him with ſhouts of joy did ſing
At firſt, *Hoſanna!* ſave us *Lord* our *King!*

but after to humour their great ones deride Him.

At laſt their throats, blaſpheming Him, they ſtretch,
Hoſanneca! now ſave thy ſelfe thou wretch!
" O bleſſed Lord! how balefull was thy ſtate!
" When ſo great love was turn'd to ſo great hate!
" How vain is it to feed on popular breath!
" Which cauſleſly is cauſe of *Life*, of *Death*.
As here a *Man-deſtroyer* theſe refuſ'd;
And to deſtroy this *Man preſerver* chuſ'd.
Thus baſely humour'd they their Soveraigns
Theſe Kingly Rebels, in their baſe deſignes:
Aſſaulting often at their fitteſt ſeaſons

They watch,

This King of Kings by ſtratagems and treaſons.
But yet He liv'd, for all their vile intent,
No Lambe ſo meek, no Dove ſo innocent.
Who if H'ad pleaſ'd had pow'r his *life* t'enjoy:
To deſtroy *Death*, yet *it* let *Death* deſtroy.

This graceleſs *Crew* enrag'd with helliſh ſpight,
Sought daily thus to quench this *Light* of *Light*:

And

And trait'rously attach't Him as a Thiefe, attache,
Then led Him bound to be judg'd by their Chiefe : arraign,
Who worthily judg'd Him unworthy dye,
And yet to *Death* gave Him unworthily. condemn,
That heady-headleſs *Rout* then headlong ran
'Gainſt this clear innocent condemned Man :
Purſuing Him to Death with living hate, and kill Him.
Who being dead became Deaths deadly bate.
For with their lingring torments though He dies,
Within three dayes his God-head makes Him riſe.
" But tell me here, *dear Saints !* ô *God* come tell me !
" (The various thought of theſe doth overwhelm me)
" Whether their hate, his death, I ſhall deplore ?
" Or elſe his Love, and Life in Death adore ?
" Their *deed*, no doubt, all good men doe deteſt;
" But that of *his !* who counts it not the beſt ?
" To murther Him that gives Life unto all !
" Let all that Fact moſt execrable call.
Abaſh't ther-at was th'Earth, the Sun, and Moon :
For *Midnight-light* was then *Day-light* at Noon.
But when *He* roſe, the Sun came dauncing-out,
And graves did ope, and Saints for joy 'gan ſhout.
Thus whiles *He* liv'd, *He* lived but to dy, The end of his death.
That by his Death *He* endleſs Life might buy
For Man : for his pure blood in ſacrifice
Once ſpent, was held of meritorious price.

Their manner of killing Him.

But long, alas! long was my Lord a-ſuffring,
Ere *He* could fully finiſh-up his offring.
Their dev'liſh *malice* was ſo odious
They ſought to make his *torments* tedious;
By ſlow degrees inflicting on Him pain
To make it long ere they would have Him ſlain.
Nor was his pain from them ſo tedious,
As to Him-ſelfe incomparably grievous.
His conſtitution pure, his unſtain'd ſenſe,
Moſt apt to feel the ſmart of each offence.
His bleſſed Body though to curſed Death
He gave, to pacifie th' *Al mighties* Wrath.
For by his ſuffring *He* did under-take
To pay Mans debt of Sin for Iuſtice ſake.
Setting Himſelfe a mark, wher-at ev'n all
Might fling their darts of envy, ſpit their gall.
The Devils then ſtird-up thoſe dev'liſh men,
Who ſpent their venom all upon Him then.
Each raſcall-Iew, whoſe fury yeelded might,
How to torment *Him* made it his delight.
They ſtript *Him* nak'd, then cloathed *Him* in ſcorn,
And ſcorning crowned *Him* with plats of thorn.
His Head, his Face, his Side, his Hands, his Feet,
They beat, they wound, they pearc'd. And yet as meet
To honour *Him*, they bow'd as to their King:
Which to *Him* glory, to them ſhame did bring.

For

For they like wretches glori'ed in their ſhame:
Not ſhaming once to make his *Death* their *game.*
To ſee the *Lord of Life* to Death thus bound,
Thoſe few that were his friends it did confound.
One had forſworn *Him*: one had *Him* betraid.
Not one, but all forſooke *Him*, all afraid.
Nor thus alone, but which encreaſt his pain,
The *Deity* now ſeemed to refrain
To look-on Him with ſhows of chearfull Grace,
And in fierce wrath to turn-away the face.
" Which doubtleſs was to Him more dolourous,
" Than all that all could doe, notorious.
And ſtricteſt *Iuſtice* all this ſpight maintain'd:
That, was *He* leſs than infinitely pain'd?
All theſe thus heapt-on *Him*, oh did not they
Make't known to all *He* was a publick prey?
When carnall men, *Him* trait'rouſly convented?
Vnjuſtly judg'd? mockt? whipt? to death tormented?
When friends forſook *Him*? when by foes caſt-down
To all contempt? when *God* did ſeem to frown?
T'endure all theſe? oh! t'was a very Hell,
Which tongue (which thought) cannot conceive to tel.
All theſe *He* felt, all theſe *He* over-paſt;
Into all theſe it was Mans Sin *Him* caſt.
They puniſht *Him* for ſin, who no ſin knew:
And that to Death, from whom their Life they drew.

But though as Man to Death they led *Him* bound
The effects of his death. As *God*, *He* did them all in Death confound,
Making *Sin* loſe his *ſtrength*; *Death* loſe his *ſting*;
Hell loſe his *triumph* through *Chriſts ſuffering*.
Firſt let *He* them prevail'gainſt *Him* at pleaſure,
Till that by an immeaſurable meaſure
Of pain aſſign'd, *He* had diſcharg'd the debt,
That rigid *Iuſtice* for Mans *Sin* had ſet.
His Reſurrection; Then did his God-head glorioufly appear,
And his tormenters inly ſhake for fear.
For maugre them, *He* rid Himſelfe from pain,
Himſelfe enliving his dead body ſlain:
Enabl'ing it to live, not as afore
To dye; but ſo live as to dye no more.
Aſcenſion: For Champion-like after the victory,
He did aſcend to his own ſeat of Glory.
and Glorification. Where *He* enthroned ſits, wearing the crown
Of all his *Fathers* Glory, all his own.
" Whoſe heav'nly Scepter ſwayes all earthly Kings.
" Whoſe Spirit to his *Church* all comfort brings,
" Whoſe *Goodneſs* makes mans life a Life of *Grace*,
" All *Evill* to eſchew, all *Good* t'embrace.
(For He had ſent before, with large Commiſſion
Faithfull Ambaſſadors to give remiſſion
Of all Mans paſt offences; and to call
Him by new Grace to keep Gods Precepts all.

Which

Which *acceptable time* of Grace once ended,
This conqu'ring glorious King completely tended
VVith thouſand-thouſand *Angels* arm'd with pow'r,
VVill terribly deſcend, as in a ſhow'r
Of flaming fire, to render vengeance due
To that rebellious unbeleeving Crew,
That his milde Precepts ſtubbornly refuſ'd;
And their own carnall mindes to follow chuſ'd.
Nor will his comming be to theſe ſelfe-foes
More terrible; than joyfull unto thoſe
His friends, that in chearfull *obedience*
In *Faith*, and *Hope*, and humble *Patience*,
At that his glorious return expect
To reap of all their labours the effect.
" For though they Sinners were, their ſins yet laid
" On Chriſt his *Paſsion*, the debt is paid.
For ſith *Chriſt* dy'd for *Sin*, and *Sin* had none,
Sins debt was paid by that his *Death* alone.
Thus *Chriſt* b'ing free, for Mans Sin became bound.
Thus *Sin bound* Man through Chriſt was guiltles foũd.
Thus was the *Lord* enthrall'd, at laſt enthron'd.
Thus was the *Slave* enlarg'd, and God atton'd.
VVhich being done, Mans enemies b'ing foil'd,
The Tort'rers torments 'gainſt themſelves recoil'd,
Diſabling them his welfare to impeach,
VVhen He for help, his faith to Chriſt doth reach:

His comming to Iudgment.

For

For ev'n for Man, as for *Him-ſelfe Chriſt* had
Pow'r to reſiſt, and overcome the bad,
And baſe aſſaults of th'enemies of Grace,
That would from endleſs *Bliſs* Mans ſoule erace.
Yea this puiſſant matchleſs *Conquerour*
Not only did expell Sins venom, rancour;
Or ſatisfie for Mans *Iniquitie*;
Or re-inveſt Him-ſelfe in *Majeſtie*:
But alſo did Mans *Nat'rall Pow'rs* controule,
By breathing *life of Grace* into his Soule.

Mans Naturall parts refined.

His *Intellect* He did illuminate
With beams of Truth: all *error* diſſipate.
He his *Affections* all did ſanctifie:
And his crookt-perverſe *Will* did rectifie.
For howſoe're Mans *Will* was firſt made free,
As well to *Good*, as to *Iniquitie*:
But chooſing Ill, in Ill confirm'd it ſtood,
Yet Grace in Chriſt reclaimes it all to Good.
Yea Grace converts his Bodies *Faculties*
To the right uſe of their *Abilities*.
His Head, his Feet, his Tongue, his Heart, his Hand,
Moved by Grace, to Good inclined ſtand.
And all Mans other parts, b'ing all declin'd,
Grace doth reduce into their proper kinde.
And though Gods *Image* in which Man was made,
By Sins approach was totally decaid;

That

That He could then, nor doe, nor think aright,
All was ſo faulty in his Makers ſight.
Yet is't by Grace in Chriſt ſo well refin'd,
That God with Man-renu'd no fault will finde.
For Man therby is all ſo purifi'd,
As that He can Gods fiery triall bide.
Nathles though Chriſt redeem'd Him perfectly, Mans corruption & Sin
Yet what He doth, He doth imperfectly.
For old *corruption* ſtill ſticks cloſe unto Him,
And all's imperfect that is known come fro Him.
Which *imperfections*, *Chriſt the perfect* heals, abolished
Affording perfect help under his Seals
Of thoſe two ſaving-*Sacraments*: for, by by Baptiſm:
The firſt of them *Chriſt* biddeth Him relie,
That all the leven of Soule-ſlaying Sin
Wherewith He poiſon'd was, is purged clean.
And He thence-forth by Grace renued ſtands,
Though weakly, yet to doe what *God* commands.
In which, when He through humane frailty falls,
By new-enſpired *Grace* his Saviour calls,
Reclaiming Him; and bids Him firſt abhor it,
And bring forth fruits of due Repentance for it:
Laying his hand, his conſtant hand of Faith
On that *Obedience* his *Saviour* hath
To all Gods Lawes in full perfection wrought
In's Life, in's Death: beleeving He hath bought

The full *remiſsion* of each ſev'rall *Sin*,
That he through want of Grace offended-in;
and the Lords Supper. And ſo in humble confidence appeal
Vnto the cov'nant of that other *Seal*,
Truſting that guilt of Sins both old and new,
With whatſoever can from thence acrue,
Are all aboliſht: if He ſtrive to riſe
By Grace, from Sin, to holy exerciſe.
The miſeries of this life ſweetned. And though in this his *military ſtrife*
To pleaſe his God by *holineſs of life*,
Some bitter ſtorms of Miſeries befall Him;
Yet Grace ſo calmeth them that none appall Him.
For He is taught to truſt on his *Protectour*,
Who, ſorrows how to bear, was his *Directour*.
Is He from *Regall Dignity* depoſ'd?
Is He to *baſeſt Povertie* expoſ'd?
Is He to *joyleſs baniſhment* caſt-out?
Is He with *deadly foes* beſet-about?
Is He with fouleſt *ſlanders* vilifi'd?
Is He for faireſt *qualities* envi'd?
Is He with *Bodies pain* diſtempered?
Is He with *griefe of Minde* entortured?
Is He by *faithleſs friends* to danger ſet?
Is He in ſtead of *joy* with *ſorrow* met:
Is He with *ſhame* to live, or die, made thrall?
Is He with one of theſe? Is He with all?

It

It matters not: His *Saviour* hath afore Him
Endur'd them all; and in all doth reſtore Him
To this true light of *Grace*: to know his ſtate
Is from Gods certain *love*, though ſeeming *hate*.
To give God hearty thanks when things work well,
Or take with ſilent patience what comes ill.
And then croſs *Accidents* Him none can move,
B'ing all ſubſtantiall tokens of *Gods love*.
" For though't be true, great troubles on Him chance,
" 'Tis alſo true, God ſends deliverance.
And greater ones, nay none ſo great betide Him,
As did to *Chriſt*, when *God* it ſeem'd deny'd Him.
(It ſeemed ſo to ſeem:) ſo though to Man
Sometimes they ſeeme hopeleſs of help: yet can
Th' *Almightie* God, the *Father* of all aid,
No more forbear to help *Man* ſo diſmaid,
Than deareſt Mother can her *dearling-Son*;
Who newly born, unholpen is undone.
From's infant-cradle to his dying-bed,
The Man is ſtill by God's Grace ſuccoured.
And in his Death, what waves ſoever toſs him, His death
Be't ſenſe of pain, or pangs of fear that croſſe him,
Chriſt bids him fix his hopes in h's wounded ſide,
For He Deaths killing inſtruments hath tri'd,
And ſpoil'd them all. None then hath pow'r to ſting
His Soule to death: they'r *Porters* it to bring

is made the way to eternall life:

From-out Deaths gaſtly dungeon to the Hill
Of Heav'nly Life; where Heav'nly joyes it fill.
Where *Chriſt*, th' *Al-glorious King* with glory crown'd,
Crowns all his ſubjects that are loyall found,

where He is rewarded

With his own glory: making them all *Kings*,
Enjoying *Him*, in *Him* t'enjoy all things.
Thus Grace conducts Man through the miſeries
Of Life and Death, to Heav'ns felicities.

with joyes privative:

VVhere no *miſfortune*, *cold*, nor *hunger* dwels:
VVhere no *proud hope* Him with *ambition* ſwels: (head:
VVhere ſtormes of clowding cares none hang o're's
VVhere pale-lookt ſickneſs nere ſends Him to bed:
VVhere fearfull dreams affright Him not aſleep:
VVhere craſie *Old-age* on Him cannot creep:
VVhere *fatall veſpers*, Ill-portending ſtars:
VVhere bloodleſs fear, where noyſe of bloody wars:
VVhere none of theſe to vex Him once are found:
VVhere no falſe ſhowes, but true delights abound:
VVhere alwaies is the abſence of all evill:
VVhere never comes nor *Sin*, nor *Death*, nor *Devill*.

poſitive.

VVhat e're is to be wiſht, b'ing wiſht is there:
All *Knowledge*, *Goodneſs*, *Truth*, *Content*. And where-
Soe're He turns his eye, or eare, they light
Vpon ſome welcome objects of delight.
So what He hears, or ſees; He ſees it raiſe
Ioy to Himſelfe, and to his Maker praiſe.

" Pray there He *needs* not: *Pray'r* complains of *need.*
" *Need* breedeth *Pain*: and *Pain Complaint* doth breed.
" But no *Complaint*, no *Pain*, no *Need*, no *Pray'r*,
" *Hosannas* none: all *Alleluiahs* there.

His emploiment in Heaven.

His *Body* there's not subject to corruption:
His *Soule* new cloath'd with flesh shines in perfection:
His *Soule* and *Body* both in one rejoyn'd,
Finde fulness of all joyes in *One* conjoin'd.
" Which fulness join'd to Him, Him nere accloies:
" And yet such fulness alwaies He enjoyes.
His *Senses* all on perfect objects feed:
His *Faculties* aright their actions speed.
His *Appetities* are all acquieted:
His *Parts*, his *Pow'rs*, are all engloried.
His *Bliss* is this, He's endlesly emploi'd,
In blessing Him *Destruction* hath destroy'd:
And op'ned-wide Heav'ns narrow gate to those,
That in *Christs* Death their hope of life repose.
No other Heav'n, no other Help He hath
To scape the Hell of Gods eternall wrath,
But to beleeve: and by his *life* disclose,
That for Him *Christ* did dye, and for Him rose.
In which *Beleefe* He lives; and *living*, dies;
And *dying*, lives; his *life* t'immortalize.

His plea at the bar of Gods Iudgement.

And in this *Faith* He's confident to plead,
When He at Gods *Tribunall* shall hear read

The *Bill* of his *Indictment* for h's offence;
Not guiltie Lord: thy dear Sons *Innocence*,
And his moſt *perfect-perfect obſervation*
Of all thy *Lawes*; his upright *converſation*,
His *bitter-bitter Paſsion* on the tree:
O theſe! ô theſe have paid Sins debt for me!
'Tis true indeed, my Sins thy *Wrath* provoked,
Moſt dreadfull *Iudge*; and I with guilt ſtood yoked,
To feel the ſmart of horrid *Death* and *Hell*:
But ſuch ſweet gladſome newes thy *Truth* doth tell,
That in thy *Son*, ſith *Wrath* and *Mercy* kiſt,
Wrath hitting Him, in *Iuſtice* I am miſt.
Which double *Iuſtice* may be equall rang'd,
'Cauſe *Sin* for *Grace*, and *Grace* for *Sin* we chang'd.
Thy *Son* my *Lord* was perfectly ſo pure,
As, had not I on *Him* my Sins fixt ſure,
And clad my ſelfe with his bright-ſhining Grace,
Not *Him*, but Me, Death had had pow'r t'embrace.
Then ſtead of me, ſith *Wrath* ſeaz'd on thy *Son*,
He ther-by *Death*, I ther-by *Life* have won.
This is my reſt: I reſt upon my *Lord*:
Lord let me live according to thy Word.

The iſſue of his plea.

The *Man* in this ſtrong confidence of his
In *Life*, in *Death* no whit deceived is:
For *God* on *Him* in Mercy doth beſtow
What he to him for his *Chriſts* ſake doth owe.

Firſt

Firſt *Life of Grace*, with ſome falſe woes oppreſt:
Next *Life of Glorie*, with all true joyes bleſt.
Which woes are truly called falſe: for why?
They vaniſh ſtraight like miſts or cloudy Sky:
And then come-in (to make od reck'nings eav'n)
Th'eternall, true, ſubſtantiall joyes of Heav'n.
In th'*Interim* whiles He is militant,
In honeſt labours He is converſant:
Vſing the things with ſober moderation,
That God affords Him for his Preſervation.
Abuſing nothing; ord'ring all aright,
As alwayes being in his Makers ſight.
If God give *much*, He thanks the Giver *much*;
Or if but *little*, yet His Heart is ſuch
As He's content: for that his *little* ſerves
To let Him know 'tis more than He deſerves.
'Mongſt whom He lives, He lives with warie eyes,
That He nor envie Rich, nor Poore deſpiſe.
And with his Equals He juſt equall waighes;
Nor up, nor down, for fear or favour ſwaies.
To all He's friendly, humble, charitable,
Iuſt, conſtant, chearfull, patient, peaceable.
And waits all turns when with heart, hands, & voice,
He may or work, or reſt, ſigh, or rejoice.
As turns and returns turn Him many waies,
So ſtill He turns his heart to pray or praiſe

The

The great All-turning God: who for Mans good
Turn'd Death to Life; hard Rocks into a flood.
" Whoſe *Greatneſs* is ſo good! *Goodneſs* ſo great!
" As Mans moſt worthy praiſe, when moſt complete
" Is all-unworthy, the all-worthy fame
" To blazon-out, of Gods moſt worthy Name.
Nathles to doe his beſt Man ſtands reſolv'd:
But wiſhes daily that He were diſſolv'd;
That ſo He might ſend-forth ſome perfect ſtrains
Of perfect glory 'mongſt the glorious *Trains*,
That ſpend their nere-ſpent time in holy layes,
Chanting-aloud their *Alleluiahs*. (ly,
Till when 'mongſt Saints on earth aſſembled thick-
He cryes to Heav'n: ô come *Lord Ieſus* quickly!
Lord Ieſus, come! the end of all I crave.
I crave the end of all, my Soule to ſave.
To ſave my Soule, *Lord Ieſus* no time ſpend.
Spend though to 'gin that time, time cannot end.

FINIS.

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